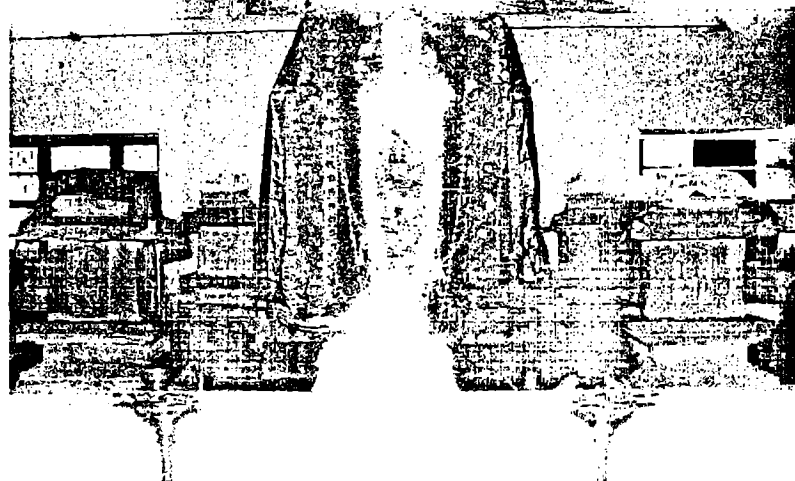
SRI VADIRAJA'S SARASA BHARATHI VILASA

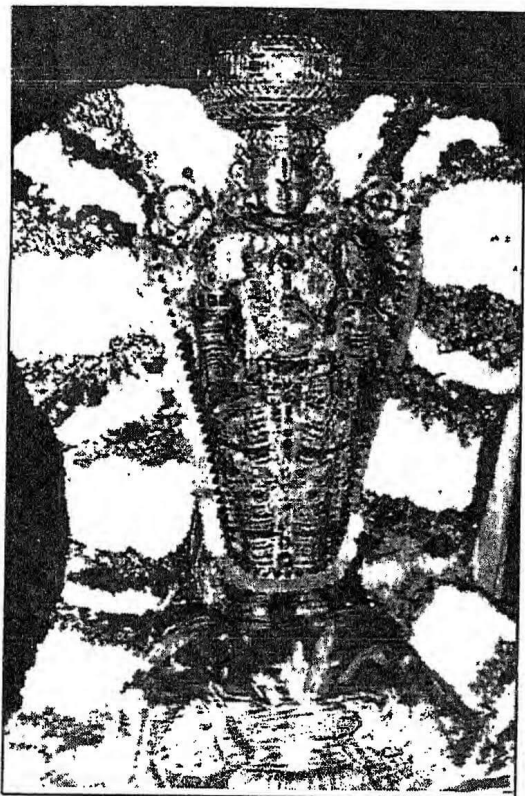
(Glory of Srihari & other Celestials as enshrined in the holy Aagamas)

Picture of young saint Sri Vadiraja (1480-1600) made in Pancha-Loha (five metals and presented by him to his mother, as he left on his first Theertha Yathra, along with the Mula Pancha Brindavan, of the revered saint, duly decorated appearing a Sri Kshetra Sonda Sri Vadiraja entered the main Brindavan (center) alive, in flesh & blood during 1600 A.D., as per the divine call on completion of all his earthly mission for final rest, on Palguna Bahula Thritheeya

Translator & Publisher : S. K. Achar, Srikripa, Ambalpady, Udupi - 576 103

WINDGOD VAYU EMERGES AS HANUMAN, BHIMA & ACHARYA MADHWA TO SERVE THE CELESTIAL SUPREMO SRIHARI, AND THEY ARE AS MUCH PURE & DEDICATED TO SRIHARI, AS VAYU WAS.

Kadagola Sri Krishna made up of Salagrama Shila worshipped by Sri Rukmini earlier in Dwapara Era comes all the way from Dwarka to Udupi seeking the holy worhsip by revered Acharya Madhwa continues even today at Udupi by his disciples which one can see for himself as this is a Pratyaksha Satya Viz a Visible Truth; as one can see his palm without the aid of the mirror.

TIRUMALA VENKATESHA PRABHU

(DECORATED WITH DIAMOND KAVACHAM & CROWN)

THIS BOOK IS PUBLISHED WITH THE FINANCIAL ASSISTANCE FROM THE HOLY TIRUMALA TIRUPATHI DEVASTHANAMS UNDER THEIR SCHEME, AID TO PUBLISH RELIGIOUS BOOKS

This book is offered at the lotus feet of Lokesha Venkatesha Prabhu, Tirumala, in fond memory of my revered maternal Grand Parents, Renowned Sanscrit scholar, Vedantha Ratna,

Vedantha Kesari, Pravachana Dhurina

LATE KATTE SRINIVASA ACHAR & SMT. KRISHNAVENI AMMA

Born on	15-09-1886	23-06-1899
Attained Haripada on	03-08-1958	08-02-1981

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H. H. SRI VIDYAMANYA THEERTHA SWAMIJI

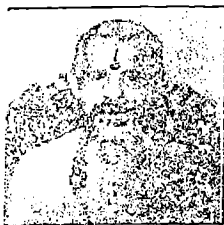
SRI PALIMAR MUTT
CAR STREET, UDUPI - 576 101
UDUPI DIST. KARNATAKA

MESSAGE

Yathiraja Vadiraja was an erudite scholar & deeply devoted to Sri Krishna, dedicated his whole life to serve Sri Hari and to spread Tatwajnana, for the benefit of the society. He wrote both in Sanscrit and Kannada for the classes and the masses as well. He moved over the Sheshachala on his knees as the entire the hill looked like Salagrama Shila, when he came to Tirumala for the worship of Sri Venkata Prabhu. He offered necklace of Salagrama to the Lord which can be seen even today as we visit the temple.

Theertha Prabandha, Nyayarathnavali, Rukminisha Vijaya & Yukthimallika are the wonderful classics of Vadiraja for the classes. But in a Sarasa Bharathi Vilasa Vadiraja maintains that the creation of this wonderful cosmos is the sole function of Srihari as He only his totally independent, supereme and eternal. Vadiraja prepares this holy work in 701 slokas, quoting profuesly from the four Vedas, Pancharatra, Ramayana, Mahabharatha, the eighteen Puranas, Brahmasutra & Brahmasutra Bhashya. He also further analyses all his expositions/conclusions on the strength of the Pramana Thrayas viz. 1) Prathyaksha or sense perceptions 2. Anumana or logical inferences 3. Aagama or Sruthi & Smrithi. In short, we can see in this holy book, the glory of Srihari & other celestials in the holy protocal as enshrined in the Aagamas.

The English version of the holy Sarasa Bharathi Vilasa is sure to please Lokesha Venkatesha, Sri Krishna & Mukyaprana, Acharya Madhwa & Yathishekara Vadiraja. Sri S. K. Achar has rendered the English version of the holy book, with the financial help from the Tirumala Tirupathi Devasthanams. The Executive officer & the Editorial Department of T.T.D, richly deserve our hearty congratulations. Let the holy Jnanasatra of Sri S.K.Achar continue under the divine grace and guidance of Lokesha Venkatesha with greater magnitude, vigour & velocity in the coming months.

With Holy Narayana Smaranas
H. H. SRI VIDYAMANYA THEERTHA SWAMIJI

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H. H. SRI VISHWESHA THEERTHA SWAMIJI
SRI PEJAVARA ADHOKSHAJA MUTT,
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MESSAGE

Sri Vadiraja Guru Sarvbhowma is a great expert to the write the tough but holy Vedantha Tatwas contained in the Aagamas in simple and beautiful sanscrit verses. He has rendered yeoman service to the dharmik world, by composing classics like "Yuktimallika"& Sarasa Bharathi Vilasa. He further upheld Acharya Madhwa's philosophy, in an illustrious and exemplary manner, after analysing them thoroughly with the Pramana Thrayas. Sri S. K. Achar has rendered special services to the community by preparing the English version of holy Sarasa Bharathi Vilasa composed by the revered saint poet Vadiraja in Sanscrit. We congratulate Sri S. K. Achar for his keen interest, enthusiasam and efforts on religious matters and pray Hari & Vayu to shower Their choicest blessings upon him.

We also like to admire the sincere efforts of the Executive Officer and the Editor of the Tirumala Tirupathi Devasthanams for rendering the financial assistance to Sri S. K. Achar to bring out the English version of the holy book "Sarasa Bharathi Vilasa" composed in Sanscrit by Yathiraja Vadirja five centuries ago. May the Jnana Satra started by S. K. Achar progress and prosper under the divine guidance & grace of Lokesha Venkatesha and reform the society through His holy & miraculous powers.

With Holy Narayana Smaranas
H. H. SRI VISHWESHA THEERTHA SWAMIJI

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H. H. SRI VISHWOTHAMA THEERTHA SWAMIJI
SRI SODE VADIRAJA MUTT
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MESSAGE

Holy Narayana Smaranas to Sri S. K. Achar

Bhavi Sameera Yathiraja Sri Vadiraja shone like the Yuvaraja (Prince) in the kingdom of Vedantha after Sri Acharya Madhwa. Vadiraja not only wrote several books upholding the views of Acharya Madhwa but also gave several hints during his life time that he will be the future Windgod in the next era.

In Sarasa Bharathi Vilasa all through the book Vadiraja maintains that the holy trio viz. 1. Mahalaxmi 2. Brahma & Vayu 3. Saraswathi & Bharathi are purely dedicated and devoted to Srihari. Shankara & other celestials get imbalanced when corrupted by Kali the evil element. We get liberation from re-birth on earth, only when we worship Srihari & other celestials in the holy protocol order as shown in the holy book. In fact this is the only book that explains the glory of Srihari and other celestials in the holy order as enshrined in the Aagamas. The book also explains the emergence of Sri Vishnutheertha Swamiji, younger brother of Sri Acharya Madhwa and first president of Sode Mutt to uphold dharma as it declines, after Acharya Madhwa proceeds to Satyaloka from upper Badari on completion of his present mission. The utility of the book gets enhanced as it it is translated to other languages, particularly to English which has universal acceptance.

Sri S.K. Achar a deep devotee of the Mutt & Vadiraja Swamy richly deserves our admirations and blessings. He has dedicated his retired life to promote vedic literature. His interest & efforts in this regard are indeed astonishing. He has earlier successfully translated and published Sri Vadirajas Theertha Prabandha in English; with the financial help of T.T. Devasthanams. The Executive Officer & Editor of Tirumala Tirupathi Devasthanams who extended financial help once again to this holy cause deserve our full praise. Let more and more works of Vadiraja come out in English from Sri Achar. We pray the Deities of our Mutt Sri Bhoovaraha, Hayagriva & Vedavysa worshipped by Vadiraja to shower health & wealth upon Sri Achar to continue the holy mission undertaken by him.

With Holy Narayana Smaranas
H. H. SRI VISHWOTHAMA THEERTHA SWAMIJI

Tel : 20317
Dt. 25-3-1999

H. H. SRI VIBUDHESHA THEERTHA SWAMIJI
SRI ADMAR MUTT,
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MESSAGE

SARASA BHARATHI VILASA is a composition of Sri Vadiraja, the great Madhwa Poet Saint. Sri Vadiraja is the poet who composed "YUKTI MALLIKA", "RUKMINEESHA VIJAYA", "THIRTHA PRABHANDHA" and many a poem of very high quality. He was a great philosopher comparable only to Vyasa Thirtha, Jaya Thirtha and Raghavendra Thirtha of Madhwa order. He contributed to the philosophy propounded by Sri Madhwacharya in such a great way that is considered as a Rju, who would occupy the seat of Madhwacharya in the future. His work again establishes the main tenets of Madhwa philosophy. They are the supremacy of Vishnu, Lakshmi as his spouse pervading space and time to be inseparable from Vishnu. All other living beings viz. Gods, humans and evil spirits are completely controlled by these two. Universe is objectively real and presided over by Lakshmi, the indestrctible. Universes are created, sustained and taken back to the original form by Vishnu through spacetime continuum.

Now this great work is made comprehensible to those who have no knowledge of Sanskrit by the English translation of Sri S.K. Achar of Udupi.

I whole heartedly congratulate the "Tirumala Tirupathi temples for financial support extended towards this publication .

With Holy Narayana Smaranas
H. H. SRI VIBUDHESHA THEERTHA SWAMIJI
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Tel : 20497
Dt. 5-3-1999

H. H. SRI VIDYASAGARA THEERTHA SWAMIJI
SRI KRISHNAPURA MUTT,
P.B. NO. 4, CAR STREET, UDUPI - 576 101
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MESSAGE

Holy Narayana Smaranas to Sri S.K.Achar

After your retirement, you have brought out many classics of Bhavi-Sameera Yathiraja Vadiraja in Kannada & English Language, in different journals. We are also indeed happy that you are now publishing the English version holy "Sarasa Bharathi Vilasa" of Yathiraja Vadiraja to benefit the aspirants all over the world, with the blessings & financial assistants from Tirumala Tirupathi Devasthanams. Vadiraja worhsipped Srinivasa with overflowing devotion & offered Him a beautiful of necklace of Salagramas.Vadiraja moved over the Venkatachala through his knees as the holy hill looked like Salagramas to him. Vadiraja got an idol of Venkatesha with Bhudevi at Tirumala & this Deity is being worshipped at Sode Mutt even today.

Vadiraja's Sarasa Bharathi Vilasa explains the glory of Srihari and the holy trio i.e. 1. Mahalaxmi 2. Brahma & Vayu 3. Saraswathi & Bharathi, who are ever devoted and dedicated to Srihari. It further explains the glory of all other celestials, who are inferior to the above holy trio, as presented in the holy Aagamas in proper protocol. The book in short explains the glory & supremacy of Lokesha Venkatesha among the celestials, and it is indeed in the fitness of things, that the Great Lord chose to extend His grace, for the publication of the holy book which explains His own glory and supremacy. Sri Vadiraja's Theertha Prabandha which you had, earlier published in English is also quite popular. We invoke the blessings of HayagrivarupiVenkatesha dwelling in the heart of Sri Vadiraja upon you for rendering the holy Sarasa Bharathi Vilasa of Sri Vadiraja from Sanscrit to English language, the Executive Officer & Editor of T.T.D. for financing the holy project, and the devotees who read the holy book which explains the glory of Srihari & other gods in accordance with Sruthi & Smrithi.

With Holy Narayana Smaranas
H. H. SRI VIDYASAGARA THEERTHA SWAMIJI

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H. H. SRI LAXMIVARA THEERTHA SWAMIJI
SRI SHIRUR MUTT
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MESSAGE

Sri Vadiraja was purely dedicated and devoted to Srihari, and was totally detached from material pursuits. A great spiritual leader, and human emancipator, as he was, he had the unique privilege of having the holy touch & darshan of Lord Hayagriva everday. He has several works to his credit in Kannada & Sanscrit. He gave hybrid brinjal seeds to the residents of Mattu the Village. These variety of brinjals are far superior, in quality to other varieties and are grown even today. He spent his saintly life extending over 112 years in rendering yeoman service for the glory of the Janatha Janardhan.

Sarasa Bharathi Vilasa of Vadiraja is nothing but the essence of the Vedas, the eighteen Puranas and the Scriptures. In this work Vadiraja establishes the supremacy of Srihari as envisaged in the holy Aagamas. He profusely quotes from Ramayana, Mahabharatha, Pancharatra & Bhagavatha in support of his expositions & conclusions.Under the romantic background of the talks between Rukmini & Srikrishna presented in the Bhagavatha, Rukmini says "Oh my darling Srikrishna you are so mighty and powerful that the five sense organs have run away from you being unable to conquer you. Brahma, Mahesha & all other celestials are but short lived till the cosmos ends, that is why I chose to wed you leaving all of them".

We are indeed immensly happy that Sri S.K.Achar an ardent disciple of our Mutt is publishing the holy classic with the blessings and financial help from Tirumala Tirupathi Devasthanams. We congratulate Sri S.K. Achar, the Executive Officer & the Editor of T.T.D. Tirupathi for their noble gesture extending financial aid for the publication of the holy book. Let the holy Jnana Satra of Sri S.K. Achar continue more vigourously than hitherto under the divine blessings and guidance of Thirumalesha Prabhu. Let peace, plenty & prosperity prevail in the society.

With Holy Narayana Smaranas
H. H. SRI LAXMIVARA THEERTHA SWAMIJI

Tel : 20317
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H. H. SRI VISHWAPRIYA THEERTHA SWAMIJI
SRI ADMAR MUTT,
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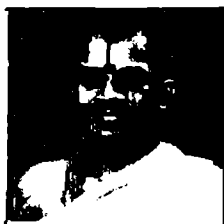
MESSAGE

We worship Hayavadana Swamy who continuously showers entire knowledge upon the four faced Brahma & other celesticals. This is the dyana mantra of Hayagriva. the bestower of the Jnana. Vadiraja is a great worshiper of Hayagriva and all his master pieces, such as Rukminisha Vijaya, Yukthimallika, Sarasa Bharathi Vilasa & Laxmi Shobana & many other works speak volumes about his deep scholarship. All the compositions of Vadiraja uphold the supremacy and glory of Srihari.

Sarasa Bharathi Vilasa is one among his holy compositions. In this book Sri Vadiraja explains in his inimatble style, the glory of Srihari other celestials in the holy protocol order as explained in the holy Aagamas. Bharathi Devi who is the future Saraswathi is ever pleased and is virtually dancing over the tounge of Sri Vadiraja. We find that often many people merely talk, but are unable to impress. The fifth veda i.e., Mahabharatha also mentions that it is too tough to maintain an equilibrium of both sense and humour for long. But Vadiraja who was a genius in human form can talk with sense and wit for long as Bharathidevi is totally pleased by his deep scholarship.

Sri S.K. Achar has rendered this holy classic to English to benefit the community to the best of his ability. Sri Achar after his retirement from the sevices of the bank, has totally dedicated himself to promote dharmic literature. Let this Jnana Satra prosper. we prayVadiraja Antaryami Sri Tirumala Thimmappa to shower His holy grace upon Sri S.K. Achar.

With Holy Narayana Smaranas
H. H. SRI VISHWAPRIYA THEERTHA SWAMIJI

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H. H. SRI SUGUNENDRA THEERTHA SWAMIJI
SRI PUTTIGE MUTT,
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MESSAGE

Sri Vadiraja Swamy lived a long & glorious life of 120 years from1480 to 1600 A.C. He dedicated his whole life for the material and spiritual upliftment of the mankind. In all his works Vadiraja strongly upheld the supermacy of Srihari among the gods, windgod Vayu, among the jivas. Even after a lapse of 398 years, since Sri Vadiraja entered the Brindavan alive in flesh and blood, at Sonda, all his compositions are present before us as the holy pathway to reach Vaikunta.

In his Sarasa Bharatha Vilasa, Vadiraja strongly maintains that the creation of the universe is the sole function of Srihari alone; who is eternal, independent & ever supreme among all the celestials, on the strength of the four Vedas, Brahmasutra & the eighteen Puranas in 701 slokas. He further criticallly analyses all his expositions and conclusions with reference to the Pramanatrayas that is Pratyaksha, Anumana & Aagama.Vadiraja initially prays " Oh merciful Srihari we are wholly unaware of the path to tread, during our life time and beyond, please lead us on the right path. Atma is different from paramathma, Vedas clearly indicate this". All the jivas including Brahma are perishable at the end of the kalpa, but holy Mahalaxmi remains with Her spouse Purushothama Srihari even during and beyond pralaya for ever.

Sri S. K. Achar who is the devotee of Srikrishna, Mukyaprana and the Swamiji's of Astamutts Udupi, has dedicated his retired life to promote Vedhantha literature. Above all we are immensly happy that this Jnana satra is progressing under the divine blessings & patronage of Lokesha Venkatesha. The Executive Officer & The Editor of the Tirumala Tirupathi Devasthanams deserve our full admiration for extending monetary aid for the holy project. Let the holy exercise continue and promote peace, plenty and truth on earth.

With Holy Narayana Smaranas
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H. H. SRI VIDYADEESHA THEERTHA SWAMIJI
SRI PALIMAR MUTT,
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MESSAGE

Mahabharatha is another semblence of Vedavyasa. Likewise Sarvamoola works of Acharya Madhwa are another form of the holy Acharya and his deep scholarship. Similarly Sarasa Bharathi Vilasa is the glorious image of the illustrious & holy personality of Sri Vadiraja who is highly worthy of emulation. While the holy Geetha which contains the sacred tale of Srikrishna composed by Vedavyasa is a Sapthasathi having 700 slokas,Vadiraja's Sarasa Bharathi Vilasa is a Yeka Sapthashadi with 701 verses. The title of the book itself indicates its holy glory.

Srihari is the ultimate essenee we must aim to attain, for He only can grant us eternal bliss. Our wife and children love us as long as Srihari is within us. But once Srihari leaves the body, the body is dead and becomes unholy. Vadiraja who carried this holy essence called Srihari is full of rasa called devotion towards Srihari.

Sarasa Bharathi Vilasa is also Vani Vilasa and the essence of all scriptures, as it explains the glory of Srihari, Mahalaxmi, Brahma-Vayu, Saraswathi & Bharathi and other celestials as presented in the holy Aagamas, deriving its contents from Upanishad and Brahmasutra and the eighteen Puranas.

It is too tough for anyone to translate the holy classic of Yathiraja Vadiraja to another language, that too, to a foreign language like English. Sri S. K. Achar did study the holy classic from the Guru like a student and did the job creditably. We admire his sincere efforts in this holy but difficult task. We pray Sri Vadiraja, Acharya Madhwa and Lokesha Srikrishna to shower Their holy blessings upon Sri S. K. Achar, to enable him to translate more and more Vedhantha literature to other languages. The holy and illustrious Tirumala Tirupathi Devasthanams, the prime, pride of the nation deserve our deep admiration for financing the holy book to benefit the community.

With Holy Narayana Smaranas
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H. H. SRI VISHWAPRASANNA THEERTHA SWAMIJI
SRI PEJAVARA ADHOKSHAJA MUTT,
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MESSAGE

"Please uphold the supremacy of Srihari at all times" is the holy call given by Acharya Madhwa to all his disciples. Sri Krishna declares that "I shall manifest on earth to uphold Dharma, when ever there is decline of the same". But being a Triyugahoothi, He incamates only in the three Yugas that is 1. Krita 2. Treta 3. Dwapara but in Kaliyuga Srikrishna directs His trusted and beloved servant Vayudeva to appear as Acharya Madhwa to uphold dharma as it declines.Vayudeva had earlier served Srirama and Srikrishna as Hanuman & Bhima with over flowing dedication and devotion. Acharya Madhwa not only composed several books on the glory and supremacy of Srihari but also directed all his disciples to follow the holy trend. Vadiraja's Sarasa Bharathi Vilasa is quite vibrant and impressive as it explains the glory of Srihari, Vayu and other celestials, Panchabheda and other Tatwas, hidden in Sruthi & Smrithi ably and eloquently in and inimatable style.

Sri S.K. Achar a humble devotee of Hari & Guru is following the holy traditions of the guruparampara. He has brought out the English version of Sarasa Bharathi Vilasa originally in Sanscrit to benefit the community. Although it is a tough task to accomplish, Sri Achar has done the same ably through the grace of Hari & Guru, encountering all the hurdles.

As far as we know this is the second effort of Sri S.K. Achar, as he had already earlier successfully translated Sri Vadiraja's holy Theertha Prabandha to English. As the society is enjoying the utility of the first book, Sri Achar presents Vadiraja's Sarasa Bharathi Vilasa before them. The book has full grace & blessings of Lokesha Venkatesha as is evident from the fact that that the holy Tirupathi Tirumala Devasthanams have extended monetary aid for its publication. The Executive Officer and the Editor of T.T.D. deserve our full admiration. We pray Srikrishna & Mukyaprana to shower Their choicest blessings upon Sri Achar so that this Jnanasatra undertaken by him, may continue under the divine grace of Venkatesha with greater fastness in the coming months.

With Holy Narayana Smaranas
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H. H. SRI VIDYAVALLABHA THEERTHA SWAMIJI
PARYAYA SRI KANIYOOR MUTT
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MESSAGE

Sri Vadiraja led a glorious life of 120 years from 1480 to 1600 A.C., which was really a golden era for the holy Bharath, for it was during this period that the revered saint Vyasaraja Swamy an incarnation of Prahlad & The Rajaguru of Sri Krishnadevaraya, the mighty emperor of Vijayanagara Kingdom, Saint Purandaradasa an incarnation of the celesticl singer Narada, Saint Kanakadasa an incarnation of Yama, the god of death, appeared on earth for the emancipation of the society. Purandara Dasa is one of his songs says. "Let people come and see the twin Chamara Pooja, in front of the lotus eyed Lokesha Srikrishna every evening performed by Sri Vadiraja" In another song, he explains, "I saw the merciful Vadiraja, whom I adore and worshop with folded hands, who is going to assume the position of Hanuman in the next Kalpa to eradicate the evil".

In Sarasa Bharathi Vilasa Vadiraja upholds the supremacy of Srihari & Vayu. Windgod Vayu comes down to earth as Hanuman, Bhima & Madhwa as ordained by Srihari. Bhima harms none devoted to Srikrishna and spares none apposed to Him. Of the Pramanathrayas viz. 1. Pratyaksha 2. Anumana 3. Agama, Prathyaksha is the most prominent as it can be seen and felt both by Nasthiks as well as by Asthiks. As the idol of Sri Krishna made up of Salagramashila & worshipped by Rukmini comes all the way from Dwaraka to Udupi, to get worshipped by Acharya Madhwa, we can safely say that Acharya Madhwa is holy and pure. The worship of Sri Krishan is going on even today by the disciples of Acharya Madhwa which one can see even today as one can see his own palm without the aid of the mirror.

We had confered Sri Krishnanugraha Prashasthi upon Sri S.K. Achar on 26.1.1999 on the holy view of Madhwanavami this year, considering the dedication and interest; Sri Acharya has been evincing in promoting the vedic literature. Above all the management of Tirumala Tirupathi Devasthanams deseve our deep admiration for their kind gesture in extending financial help to bring out the holy book. May this Jnana Satra go on under the grace and guidance of Lokesha Venkatesha ensuring peace, prosperity and plenty all over the globe.

With Holy Narayana Smaranas

H. H. SRI VIDYAVALLABHA THEERTHA SWAMIJI.

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S.K. Achar
"Sri Kripa"
Ambalpady
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TRANSLATOR'S NOTE

Sri Vadiraja Theertha Swamiji (1480-1600) dedicated his whol life for the material and spiritual emancipation of mankind. Even afte of a lapse of 398 years, since Sri Vadiraja entered his Brindavai alive in flesh and blood at Srikshetra Sonda, his works appear befor us as royal paths for reaching the Vaikunta. In all his works Sri Vadiraj advocates the supremacy of Srihari among the celestials and windgo Vayu among the jivas strongly and eloquently.

Sri Vadiraja has composed several classics like Theerth Prabandha, Rukminisha Vijaya, Yuktimallika, Nyaya-Ratnavali etc i Sanscrit. But in the "Sarasa Bharathi Vilasa" authored by the sain poet, Vadiraja, not only upholds the supremacy and independence c Srihari, but also presents before us the holy order of the glory c other celestials as envisaged in the Aagamas viz Sruthi (Vedas), an Smrithi (Scriptures)

Vadiraja further maintains all through the article that the holy tri 1. Laxmi 2. Brahma & Vayu 3. Saraswathi & Bharathi are purel devoted and totally dedicated to Srihari. They are never perturbe nor disturbed by the evil influence of Kali quoting profusely from th Aagamas viz the four Vedas, Pancharatra, Ramayana, Mahabharath the eighteen Puranas Brahmasutra & Bramasutra Bhashya. Sriha the producer of this wonderful cosmos with all the diverse creatior and activities is eternal, perfect and independent, while all others a perishable, imperfect and dependent upon Srihari to get liberatio All other celestials rank next only to Srihari after the above holy tri It is therefore possible for us to get liberation from all hurdles ar miseries confronted by us, only when we worship the gods as per tl holy protocol or hierarchy as shown in the holy book written accordance to the holy Aagamas.

A genius in human form Sri Vadiraja who possessed outstanding oratory skills and spiritual powers, bases all his expositions, arguments and conclusions on the strength of :

1. Pratyaksha or sense perceptions
2. Anumana or logical inferences
3. Aagama or Sruthi & Smrithi as stated earlier.

Sri vadiraja starts the holy Sarasa Bharathi Vilasa invoking for the blessings of merciful Srihari to so as to lead us on the right path during our life time and beyond. As said earlier all through the article Vadiraja maintains the supremacy, independence and eternity of Srihari as well as the glory of other celestials as enshrined in the holy Aagamas. In the end Vadiraja declares that Srihari is the celestial supremo for He has unique powers to do, undo, and get things done differently; (Chapter 25, Sloka 18) :-

But Srihari can do, undo and do
Things differently; for He often slays Demons
Who get boons of immortality
By Brahma, Shankara & other celestials
To establish peace on the earth.

Vadiraja further says that he could accomplish this holy but tough task through the mercy of Srihari in order to earn His deeper mercy; who can do, undo and do things differently. Vadiraja further confirms all his arguements & conclusions on the strength of the Pramana Thrayas viz 1. Pratyaksha 2. Anumana, and 3. Aagamas accepted as conclusive evidences on Dharmic/Religous matters by the learned of all times.

I am indeed grateful to their Holiness the Swamiji's of the eight Mutts of Udupi for their valuable guidance, suggestions, messages & blessings. Infact I prepared the Kannada & English versions of the holy "Sarasa Bharathi Vilasa", to enable the devotees who are not able to follow the original Sanscrit composition of Yathiraja Vadiraja. This I did as directed by H. H. Sri Vishwothama Theertha Swamiji of Sode Vadiraja Mutt Udupi, after undertaking the study of the original work of Yathi Vadiraja under the golden guidance of H. H. Sri Vidyasagara Theerhta Swamiji of Krishnapur Mutt, Udupi for over a year during 1995-1996. I also like to appreciate the guidance, suggestions & help rendered tome

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I also like to express my profound sense of gratitude to Sri Sundara Shetty of Ashok Printers, Ambalpady Udupi - 576103, his sons & the devoted staff of the press for printing the book neatly so that I can present the same, before the readers in a good shape, which explains the glory of Lokesha Srihari as disclosed in Sruthi & Smruthi.

If the readers are thrilled by reading the book, it is certainly on account of the merit of Sri Vadiraja & the grace of Sri Venkatesha; and the lapses if any are enterely mine; which if and when traced will be rectified in the future editions.

Lastly, I like to offer this book, which I could write due to the divine grace & blesings of Hari, Guru & the elders at the lotus feet of Tirumala Venkata Prabhu with deep reverence to my maternal grand parents late Sri Vedamurthy Katte Srinivasa Achar & Smt Krishnaveni Amma Udupi -2, as said earlier. But I like to continue this Jnana-Satra in different languages under the holy grace & guidance of Lokesha Venkatesha in the coming months as well.

SRI VADIRAJAS SARASA BHARATHI VILASA

INDEX

CHAPTER - I

(1-1-17)

INTRODUCTION

GLORY OF SRI HARI

Revered saint Sri Vādirāja was bom during 1480 A.C. at Huvinakere Village near Kumbhashi of Kundapura taluk, on the holy eve of Magha Sudda Dwadashi in Sharvari Samvastsara. He entered the holy Vrindavan in 1600 A.C. upon the completion of the two full terms of the sixty Samvastaras on the holy eve of Palguna Bahula third day of the same Sharvari Samvastara, at Sonda Kshetra. Among the Mādhwa Saints Sri Vādirāja was the first to enter the holy Vrindāvan alive, and Sri Rāghavendra Theertha of Mantrālaya was the second to do so. Vādirāja's birth place was Huvinakere, His tutelary Deity was Kadagola Krishna of Udupi. His place of activity is the holy lānd of Bharath.

Sir Vādirāja dedicated his whole life for the material and spiritual emancipation of mankind. Even after a lapse of 398 years, since Vādirāja entered the Brindavan alive, his works appear before as a gateways for reaching Vaikunta. In all his works, either in Sanscrit or Kannada, Vādirāja advocates the supremacy of Sri Hari among the celestials and windgod Sri Vayu among the devotees.

Sri Vādirāja has authored classics like Theertha Prabhandha, Rukmineesha Vijaya, Yuktimallikā etc in Sanscrit. But in this article an attempt is made to summarise the contents of "Sarasa Bhārathi Vilāsa" authored by Sri Vādiraja, which has 12 divisions comprising 701 verses.

As mentioned earlier, Srihari is the celestial supremo, Srilaxmi ranks next, followed by Brahmā, Vāyu, Saraswathi, Bhārathi, and a host of other celestials. It is possible for us to get liberation from all earthly miseries, only when we worship, gods, according to their hierarchy.

The first chapter consists of 49 verses. In this series the summary 17 slokas is furnished, comprising of inaugural prayers, utility of the bo glory of Sri Hari and His ten incarnations. Vādiraja initially prays to L Hayagriva and Achārya Madhwa for the success of the Sarasa Bhāra Vilāsa authored by him.

Oh Lord Hayagriva please shower
Thy grace upon us for ever
Oh Achārya Madhwa please
Favour us with thy holy blessings. ...1...

We are authoring the holy
Sarasa Bhārathi Vilāsa
Comprising of beautiful words
Which can clear all the
Misconceptions and bring
Happiness to the devoted souls. ...2...

Oh Srihari, we are able to author
Sarasa Bhārathi Vilāsa by your
Sheer grace ; let the reading
Of the holy book enable the devotees
To contain the enemies within
And become free from all hardships
And miseries confronting them. ...3...

With whom shall we hold
Discussions in this world?
Whom shall we pray here
And submit our offerings,
As it is difficult to please all,
We devotedly pray Srihari,
To grant us salvation. ...4...

Oh ocean of Mercy ! Srihari,
We offer our humble prayers upon
Thy lotus feet; for your mercy can clear
All our earthly miseries like,
The ice which melts away,
On sun - rise in the eastern sky. ...5...

Oh Srihari you are well
Aware of the deep secrets
Hidden in our scriptures,
We pray you devotedly
For thy grace ; so that, we may
Understand their contents fully.

Oh Merciful Srihari we are
Wholly un-aware of the path
To tread along during our,
Life time and beyond ;
Please lead us on the right path.

The deep devotion upon the holy,
Feet of Srihari is the strongest,
Armour for the devotees ;
Hence we continue to pray
you devotedly and we are not
perturbed even if the wicked,
Laugh at us as we,
have your full protection.

Man lives in the world
As long as he breathes,
Which is fact seen and known
To every one, but it is not,
By the mere grace of wind god Vayu alone,
One lives ; but, by the grace,
Of Vamana who dwells in the
Heart of Mukyaprana,
One is able to live peacefully.

Oh Laxmipathi, Hayavadana
Grant peace to thy,
Devotees ; you are un-perishable ;
You lead us towards Moksha.
Samaveda explains your,
glory fully ; you are quite,
Radiant and un-conquerable;
We worship you devotedly.

Oh Srihari you remove ignorance ;
The demons are terribly afraid of you ;
You protect all the devotees,
Including your chief devotee Hanuman,
We all along worship you. ...11...

Oh Hayavadana Swamy we worship,
Your lotus feet, which are as
Radiant as the rising sun ;
Most of our hardships are cleared,
By your holy grace, even as darkness,
Is dispelled on Sunrise. ...12...

Oh Srihari! you appeared as Matsya,
To save the Vedas; you lifted
Mandara Mount, while it was churned;
As Bhuvaraha you have protected,
Bhudevi with your tusks,
You appeared as Narasimha,
To save Pralhāda; you also
Appeared as Vāmana and
Became Trivikrama to save Indra,
We worship you for ever. ...13...

As prayed for by Hanuman,
You have slain Vali and again,
You were kind towards Sugriva, despite,
The delay in the detection of Sītā,
Subsequently you have slain,
Wicked Rāvana and all his soldiers. ...14...

Oh Goverdhanadhari Sri Krishna,
You are worshipped by Indra,
Oh Neela Megha Shyāma,
Please lead us righteously.
You will again appear, As Kalki,
To eradicate the evil and
Establish Dharma on the earth. ...15...

Oh Srihari you have taken
Ten incarnations to slay
The wicked and to protect the good.
You are ever present in the
Hearts of thy devotees; we worship,
You devotedly as we commence
Our holy work Sarasa Bharathi Vilasa. ...16...

Oh Srihari you are quite handsome
And possess a rare lotus upon
Thy navel; you are omnipotent,
And Omnipresent besides being radiant ;
You fulfil the desires of the devotees,
We salute your holy feet devotedly. ...17...

——— x x x ———

CHAPTER - II

(1-18-33)

SRI HARI GRANTS POWERS TO CELESTIALS

Sri Vādirāja is Bhāvi Sameera viz. the furture Wind God. Although Vādirāja did not disclose this in his works, all his actions clearly reveal this fact to us. Upon a glance over his holy Brindavan at Sonda we find the image of Srirāma and Hanumān on the southern side. Srikrishna and Bhima on the west, Sri Vedavyāsa and Āchārya Madhwa on the north and Hayagrīva and Vādirāja on the east duly carved in the Vrindāvan. It was Sri Vādirāja who extended the tenor of Paryāya from two months to two years at Udupi, as a result of which, the Swamijis of UDUPI got abundant time to offer glorious gifts like Golden Chariot, Spacious Dining Halls, Diamond Crown, Pearl Crown, Renovated Cow-shed, holy Brindavan complex, Swāgatha Gopuram and newly built Geetha Mandira etc. recently to Kadagola Bala Krishna. Is it possible to offer such outstanding gifts within two months time ? Only a genius Saint and a universal thinker, like Vādirāja could cherish such supreme ideas. Here we summarise 16 verses from 18 to 33 of Vādirāja in the first chapter of his Sarasa Bhārathi Vilāsa.

Oh Srihari you have eradicated
All evils on the earth ; you have
Purified the minds of thy devotees ;
you have further slain the wicked ;
Elements like Rāvana, Duryodhana etc.
Oh Srihari ! we do worship you. ...18...

Oh Srihari the Fire God Agni
And other celestials perform their duties
As directed by you and all scriptures
Are quite clear about this. ...19...

Oh Srihari you shower thy grace
Upon thy devotees ; and it is only
Through thy mercy one can get
Liberation from re-birth on Earth ;
You are the celestial supremo ! ...20...

Oh Srihari ! you bear a conch,
And garland of lotus you drive away
Ignorance, pride from the minds of
Thy devotees ; by a mere heave
You have slain Madhu & Kaitaba ;
You have cleared all hardships,
Faced by the celestials ; your face,
Is more radiant than the moon,
on the full moon Day,
We always worship you devotedly. ...21...

Oh ever shining Srihari
You wear a beautiful garland ;
You recite the Vedas clearly ;
The Celestials worship you and
The wicked do not know thy merits ;
Oh Hayagriva, please save us. ...22...

Oh Srihari you recite the Vedas
Quite accurately you are father
As well as the teacher of lord Brahma,
During the formative period,
You dwell in our hearts ;
You are kind to the good
And eradicate the wicked ;
Please grant us thy Darshan.

Oh Handsome Hayagriva Swamy thy lotus
Hands bear Jnāna - Mudrā, Book,
Conch and Japamāla ;
Please grant us thy Darshan.

Oh creator of this great Universe,
You hold the world during pralaya ;
You sustain it, and again you
Destroy the same ; you have
Come out from the Yajna Kunda,
Which Lord Brahma performed,
As Satrayaga, Oh Hayavadana,
We worship you whole heartedly.

Oh frail mind, please concentrate
Upon Srihari and instal
Him in your heart; and pray
Ramākāntha Srihari to remove
Dārkness, misery and ignorance,
Which detract you from your royal path.

Oh Srihari you are quite lustrous
You possess profound; knowledge
Holy men are found engaged,
In your continuous worship ;
Oh mind ! do pray and pray Srihari.

Oh ever shining Hayavadana
You are quite holy ! you fly
Seated over Garuda ; you are ;
Un - conquerable ; you are
Kind towards all celestials ;
We do ever worship your lotus feet. ...28...

Oh Srihari Vedas explain your
Glory fully; you are more radiant
Than the jasmine and the full moon ;
You remove our ignorance
And misconceptions ; you are
Worshipped by all the celestials ;
We remain ever devoted to you. ...29...

Oh Omkaramurthy Hayavadana
You are shining like the stars over the sky ;
You are decorated by a necklace;
Your chest is quite radiant,
Please sweep off our earthly miseries. ...30...

Oh Srihari the beloved of Bhūdevi,
Mahālaxmi and Ādishēsha are worshipping thy,
Lotus feet; you possess the holy chakra
With raised hands do bless us,
The four Vedas chant your glory,
Even as we remain ever devoted to you. ...31...

Oh Varāhaswāmy you are adorned
With precious jewellery
And Vanamāla; Oh Neelamegha Shyāma
Vāsudeva, please lead us all along. ...32...

Oh Varāhmurthy you have
Redeemed Bhūdevi from the
Netherworlds and look just,
perturbed to place her by
Thy side over Adi-Shesha, or
Seat her on thy thighs. ...33...

x x x

CHAPTER - III

(1-34-49)

AATMA IS DIFFERENT FROM PARAMATMA

Sri Vedanidhi Theertha is his mini Vādirāja Stotra mentions that Srihari is ever present in the five holy Brindavan of Yathiraja Vadiraja. This fact is carved over a stone by the side of the Brindāvan of Sri Vādirāja. Vādirāja saw the divine presence of Srihari everywhere including the holy rivers like Ganga, holy Kshetras like Sriranga, Mountain ranges like Himachala and attracted all men towards spiritual glory, all through his various works. As we study his works we not only understand his dynamic personality but also of the glory of Lokesha Srihari, as presented in the holy scriptures. Vādirāja has seventy seven works to his credit in Sanskrit. In this Chapter the summary of 16 verses i.e. from 34-49 slokas, as presented by Vadiraja in the first chapter of Sarasa Bharathi Vilasa is furnished:

Oh Acharya Madhwa you are
The third incarnation of Wind God Vāyu ;
Lord Vedavyāsa taught you
The hidden secrets contained in our holy scriptures ;
We chose to worship Lord Vedavyāsa
As well as Achārya Madhwa
Who passed on divine knowledge to us. ...34...

Oh Lord Narasimha Swamy
You have conquered the wicked ;
We pray you devotedly to grant
Us knowledge pure and blemishless. ...35...

Oh clestial supremo you
Eradiate all evil elements;
Oh Sripathi, you are ommiscient
Please grant us eternal peace. ...36...

Oh Srihari you dwell with in us
And control all our actions ;
At the end you grant liberation,
To all thy devotees, who seek your grace. ...37...

Oh Krishna your cheeks
Are quite radiant ;
You are lotus eyed,
Oh Panduranga, beloved
of the five Pandavas
Please drive Yama,
And his servants away. ..38

Oh Srikrishna you have slain
Shakatasura ; mother Laxmi
Bears thy lotus feet upon Her chest ;
Shall we worship thy holy feet ? ..39

Oh Srihari you possess
Outstanding qualities;
You remove all pride of,
The evill-doers; we get
Liberation from all miseries
Only when you shower thy grace on us. ...40...

Vidhata Brahma and other
Celestials are thy servants
Who always worship you;
How then one can ever claim,
That he is equal to Parabrahma. ...41...

Atma is different from Paramatma
Vedas clearly indicate this
All individuals are imperfect,
And can never be equal to the
Creator of this universe, Paramatma. ...42...

Our ancient saints have amply
Proclaimed that Atma is different
From Paramatma; Oh dear devotees,
Please follow this golden path,
And worship the lotus feet of Sreesha. ...43...

Oh Srihari you have saved Gajendra;
You have lifted Mandara Hill as Kurma;
You have cut Indra to size, by holding,
Goverdhana Hills to protect the Yadavas from the
Severe rains; you have saved Ambarisha
Through thy chakra; appearing as Vamana

You became Trivikrama to save
Indra, and became the watchman
At Bali's gates to acclaim
Bali's unique sacrifices. ...44...

Oh Srihari you have saved
Shankara as he was driven away,
By Vrakasura; Sri Laxmi,
Who emerged from the ocean of milk
Came forward to wed you,
Leaving all other Celestials;
Oh Srihari, we worship thy holy feet. ...45...

Oh ever peaceful Hayavadana
Sridhara, do clear all our
Agonies and destroy the demons;
You are omniscient, and none else
Can equal you in the three worlds. ...46...

All our hardships dis-appear
When Hayavadana is pleased,
He is omnipotent and
There is none who can surpass him. ...47...

Oh Rajathapeethādhēsha (UDUPI),
Ananthapadmanabha Swamy,
Those who worship thy lotus feet,
Will be cleared of their sins,
They also prosper well in life,
And ultimately get liberation,
From re-birth on earth. ...48...

Sarasa Bhārathi Vilāsa
Of Yathiraja Vadiraja is
Quite holy and impressive;
It does explain the glory of Narayana,
With whose grace we conclude the first chapter. ...49...

——— X X X ———

CHAPTER - IV

(2-1-17)

SRILAXMI IS THE UNIVERSAL MOTHER

Sri Vedanidhi Theertha in his mini Vadiraja Stotra, mentions that the trinity of Srihari, Vidhata Brahma, and three eyed Shankara are ever present in the holy pancha (Five) Vrindavana of Yathiraja Vadiraja to bless the devotees. This fact has been carved-over a stone by the side of the holy Brindavan. Sri Vādirāja is an erudite scholar reaching scholars and the masses alike.

In all his works, he advocates the supremacy of Srihari and shines like the radiant sun in the sky of Indian Philosophy. He has ably and clearly exposed the secrets hidden in our scriptures and Vedas. Above all, quite humbly he admits that he is able to author various books on the glory of Srihari only through His mercy so as to eam his deeper grace.

Second chapter of Sarasa Bharathi Vilasa :-

The second series numbers 51 slokas. Vadiraja in this chapter prays Srilaxmi, Lord Brahma, Vayu, Hanuman, Bhima, Madhwa, Saraswathi, Bharathi, Garuda, Shesha, Shankara, Ganesha, Ganga, and Thunga, to shower deep-knowledge, devotion and detachment to the reader devotees. In this chapter the summary of 17 verses (1-17) is furnished.

Oh Sri Mahālaxmi; you are the
Humblest servant of Srihari;
You have mastered all the scriptures
You are quite holy and attractive,
You possess un-equalled valour;
We remain totally devoted to you. ...1...

Oh holy mother Srilaxmi you dwell
Upon the heart of Srihari;
You are worshipped by all the celestials
You are well dressed pure and radiant
Like the fullmoon, you have a lotus,
In thy Hand; you come down;
To the earth along with Srihari,
To eradiate all evil elements;
You are adorned with celestial flowers
Please shower thy grace on all of us. ...2...

Oh mother Srilaxmi, you are
Quite holy and blemishless;
The devotees have seen thy
Sterling qualities, you are the;
Beloved of Srihari, you shower gifts
To all those who worship you.

Oh Sridevi you are deeply attached
To Vedas; you are mother to Manmatha
You drive away all our miseries,
And diseases, you are mother
Rukmini, darling of Sri Krishna,
We worship at thy lotus feet.

Oh Ramadevi you are worshipped
By Lord Brahma and other celestials;
You rank next only to Srihari;
You are Knowledge, Bliss,
And Beauty knotted in one;
You are only devoted to Srihari.

Oh Mahalaxmi you are
The Universal Mother;
You are decorated by beautiful
Necklaces, bangles, anklets;
Your face beams cheerful,
Out of affection towards devotees .

You are dressed with yellow coloured
Garments and wear a diamond
Studded waistlace round thy waist;
You wear ear-rings anklets;
The enemies are frightened
As they hear the sound of the
Bangles, adonring thy lotus hands.

Two of thy hands hold lotus,
The other two carry betel and
Blue flowers; the rest two
Shower courage and gifts
To the devotees; Oh Sridevi all thine
Six hands are both holy and illustrious.

Sridevi is quite beautiful,
As She sits over the thighs of Srihari,
She grants us oratory powers
And affluence as well as we pray Her.

Oh mother laxmi, you bring
Glory upon the world by eradicating
Wicked demons; please shower
Thy grace upon us driving out,
All the six enemies within.

Oh holy mother, you grant us
Peace and liberation, you have
Created this unvierse you are;
Worshipped by Brigu and other
Saints; we pray through you
For the grace of Hayagriva Swamy.

Oh holy mother Durga please
Grant us liberation from earthly
Miseries, drive away our enemies,
And shower thy kind grace upon us.

All the celestials who dwell
In Vaikunta, the abode of Srihari,
Bear twelve upward marks
Over their body; and also possess,
Chakra and Conch marks,
Over their right and left hands.

The Celestials in Vaikunta also
Bear Garlands of Lotus and Tulasi
And worship the lotus eyed Sri hari;
We in the our own world also have to,
Worship Brahma, Saraswathi,
And other celestials the same way
As the celestials do in Vaikunta.

The four faced Brahma
Creates this universe; worhsips
Srihari by performing yagas;
He recites Vedas continuously,
And directs us towards the right path,
As we pray him with devotion.

Oh Vidhatha Brahma son of
Srihari, you are lotus eyed;
You protect the celestials by
Slaying the wicked demons
And are quite holy and valourous. ...16...

Oh wind god Vayu, you are
Ever engaged in the worship of
Srihari; you are reciting the Vedas;
You punish the wicked and
Protect the good, and offer,
Salvation to the noble souls. ...17...

x x x

CHAPTER - V

(2-18-34)

HANUMAN CONQUEROR OF THE SIX ENEMIES

Sri Vedanidhi Theertha in his mini Vādirāja Stotra, mentions that Sri Vādirāja a jewel amongst saints commands great respect in the celestial assembly. We can see this by the side of the holy Vrindavan of Sri Vādirāja duly cārved over a stone. Yathirāja Vādirāja is a great tapasvi and is popularly known as Gururāja viz. king among the preceptors. He is the future wind god. He is ever present in the holy Brindāvan at Sonda, and showers grace upon his devotees, who approach him for his blessings. Even today, we can see hundreds of people daily visiting Sonda to earn the mercy of Sri Vādirāja, to get rid off various hardships faced by them. In this chapter an attempt is made to render the English summary of 17 verses from 18-34 as narrated by Vādirāja in the second chapter of Sarasa Bhārathi Vilāsa.

Oh eradicator of all evil Hanuman
You are totally blemishless;
You shower eternal peace and glory
Upon thy devotees and celestials;
Oh mighty, Maruthi, please,
Save all those who worship Srihari ...18...

Oh great Hanuman, you have
Conquered the six enemies within
You are totally devoted to Srihari,
You have slain the wicked,
To liberate mother Seetha please;
Fulfil all our desires. ....19....

Oh Supreme Hanuman,
You constructed a bridge,
To cross over to Srilanka,
You grant affluecne,
To thy devotees; you are the
Faithful servant of Sri Rāma;
You carried Gandha Mādana Hill
You force the demons to wail
Over their sins; we ever worship you. ....20....

Oh Bhimasena son of Kunthi
You are fearless; devoted to Srihari;
You protect the good; Vedas explain
Thy glory; you are un-conquerable. ....21....

Oh mighty Bhimasena, you are
amply terrific to thy foes;
You possess very holy qualities,
You hold a mace and look dignified ,
You are devoted to Srihari,
You have performed Rājasūyayāga,
Oh Vrakodara, we pray you with devotion. ....22....

Oh illustrious Acharya Madhwa,
You are ever worshipped by holy men;
You have established the sacred,
Dwaitha philosopy on earth;
Kindly eradicate the evil from us. ....23....

Oh Āchārya Madhwa, you
Possess un-matched scholarship
You are quite radiant,
As the rising Sun; you are
Quite holy illustrious and blemishless;
Please favour us with adequate talents
To write this holy Sarasa Bhārathi Vilāsa. ....24....

Oh holy saint Āchārya Madhwa
You punish the wicked; you have
Produced Tatwavāda, which is ever
Holy, blemishless, and amply supported,
By the Vedas; you are quite virtuous. ....25....

Oh noble precepter Āchārya Madhwa Muni,
You help us clear all hardships
And show us the right path
By driving out other fake Tatwavadas
Just as light dispels darkness;
You are worshipped by scholars;
You are quite holy and illustrious. ....26....

Oh holy Saint Āchārya Madhwa,
You are deeply devoted to Srihari
You are universally worshipped,
You are totally kind and detached,
You destroy our hardships and,
You are totally un-matched. ....27....

Oh Vāni, the darling of Vidhāta Brahma
You are quite holy and virtuous;
You drive away the sins of thy devotees,
You are youthful, please grant us,
Liberation from rebirth on earth. ....28....

Oh Vāni, you are devoted to Srihari
You are quite holy and grant us

Peace and plenty; your face is
As radiant as the full Moon. ....29 ....

Oh Bhārathi, you are devoted
To Sri Krishna; you are totally
Detached from material pursuits;
You grant succour to thy devotees,
Who are detached, and dedicated to you. ....30....

Oh Shārada, please clear all
Our earthly miseries, and
Grant us deep devotion and dedication
Towards Neelamegha shyama
Sri Krishna, and save us from ruin. ....31....

Oh Ādishesha, you carry the mighty
Burden of the entire universe;
You are ever happy and cheerful;
Your hoods are quite radiant,
You serve Srihari as his holy bed;
You are quite peaceful and,
Possess deep knowledge. ....32....

Oh King among the Cobras
Nagaraja, the saints worship you,
Please show us Srihari
Whose glory is explained in
The Vedas; and who has chosen,
You as his lovely sacred bed. ....33....

Oh Garuda, king among the birds
You slay thy enemies, you remove
Our weakness and fear; you are the,
Faithful servant and Vehicle of Srihari,
You are found flying over the radiant sky,
We worship you ever with devotion. ....34....

x x x

CHAPTER - VI
(2-35-51)
MAHESHA THE INSPIRATOR OF THE MIND

Sri Vedanidhi Theertha in his Vādirāja Stotra, mentions that Vādirāja possessed all noble qualities, of head and heart with his mind ever set on Hayagriva. Vadiraja also had full control over his five sense organs; and he will clear all our miseries as we pray him devotedly. This message is carved over a stone, by the side of the holy Brindavan of revered Saint Vādirāja. Vādirāja is a supreme soul to attain the position of Wind God in the next Kalpa, who is next only to Srihari and Laxmi. Vadiraja is totally unselfish, blemishless and fully attached to Srihari. He dedicated his life to explain the glory of Narayana as envisged in our scriptures and vedas. In this chapter an attempt is made to explain the summary of 17 Verses from 35 to 51, in the II Chapter of Sarasa Bhārathi Vilāsa.

Oh Gangadhara you carrry the
Radiant Moon upon thy matted locks;
Your lovely lotus face is,
Quite colourful and shining. ...35...

Oh three eyed Shankara
You possess five heads;
You are pure and ever smiling,
And bear Shanka, Chakra,
Marks upon thy shoulders. ...36...

Oh Sambho you bear Gārlands
Of Kamala and Tulasi beads
With a black mark over thy neck,
You are decorated by serpants,
Decked with precious Nava-ratnas. ...37...

Oh Shankara you carry a deer,
Trishul on thy two hands
The third hand showers courage,
The fourth grants boons to the worshippers,
You look brilliant, the darling of Gowri
Mounted over the white coloured Nandi,
You look quite powerful and radiant.

Oh Shankara, you ever fulfil
The desires of thy devotees;
You are ever attached and dedicated
To Srihari, you drive away the sins
Of thy devotees; we ever worship you.

Oh Mahesha, you dwell in
Rajathachala; (Silver Mountain),
You have slain Tripurasuras;
You are decorated by serpants,
Totally kind to thy devotees,
You are blemishless and,
Beloved of Parvathi; please shower,
Upon us thy merciful grace.

Oh Valourous Dhurjati
You bear Trishula, you have
Removed the pride of Manmatha;
You are seen in Veerasana,
Oh large eyed Shambho son of vidātha,
Please establish thy tutelory
Deity Sri Laxmi Narasimha Swamy
Who slew Hiranyakashipu, in our heart.

Oh Vignesha Maha Ganapathi
Thy long trunk is holding a fruit,
You have a large stomach,
You remove all the obstacles faced

By devotees, you have the head of
An elephant, we ever worship you. ....42....

Oh Ganesha with a red tilak
Upon thy broad forehead,
Son of Shankara who slew Mara,
You bear the face of an elephant,
You are quite kind, and decorated,
With precious ornaments, you,
Are quite valourous and handsome,
Please shower thy grace upon us
So that we may succeed in
All our missions with no hindrance. ....43....

Oh Sridevi and Bhūdevi
Darling of Sri Nārayana
We worship you repeatedly,
And devotedly, we also like
To ever worship, likewise,
Saraswathi, Parvathi and Rathi. ...44...

Oh Sacred Ganga, holy you are
You emerge out from the
Lotus feet of Srihari, and
Move on the earth, the heaven and,
The netherworlds, please clear
Hardships and miseries of one and all. ...45...

Oh holy Ganga, coming out
As you do from the lotus
Feet of Srihari, who has
Garuda as his vahana,
You have purified the three worlds,
Please eradicate all diseases
Faced by thine devotees. ...46...

Oh purest Ganga you look quite,
Attractive and shining by the holy touch of
The radiant foot dust of Srisha;
Please drive our hardships away. ...47...

Oh holy Tunga you come out
From the mighty tusks of Varaha,
You are worshipped by all scholars,
Please established Hayavadana,
Firmly upon our mind. ...48...

We also like to worship the
Lotus feet of all the holy
Celestial couples; Likewise,
We also bow before holy preachers,
Who fulfil our desires like the,
Celestial plant Kalpavriksha. ...49...

Oh Srihari Please grant us
Deep devotion and knowledge of,
Thy lotus feet, detachment from,
Material pursuits; and eventually,
Liberation from rebirth on earth. ....50....

The second chapter of Sarasa
Bhārathi Vilāsa authored
By Yathirāja Vādiraja is,
Quite melodious, nice for study
By the Scholars, is dear to
Gods as well ends here. ....51....

——— x x x ———

CHAPTER - VII

(3-1-16)

SRI HARI & SRILAXMI ARE EVER UNITED

Sri Vedanidhi Theertha in his Vādirāja stotra, mentions that the holy Brindavan of Sri Vadiraja at Sonda is the holiest among the holy Brindavans and the entire vicinity is the best among the holy tapovanas, supreme among the holy Kshetras. This fact is carved over a stone by the side of the holy Brindavan of Gururaja at Sri Kshetra Sonda. Another major salient feature of Sode Mutt is that right from the first pointiff of the Mutt Sri Vishnu Theertha, followed by his disciple Sri vyasa Theertha and currently extending up to even the present pointiff Sri Vishwothama Theertha Swamiji, all have been initiated to saint hood only by their predecessors and not by the other Mutt known as the dwandwa Mutt to which each Mutt is attached. In fact in the case of other Mutts there are several instances, where the dwandwa Mutt having second charge exercised their authority to appoint a new Swamiji especially, when the senior Swamiji of a particular Mutt, passed away without appointing his successor. In this chapter, Vādirāja explains the glory of Mahālaxmi and upholds that She is totally attached to Srihari in her original form as well as during Her other incarnations. In this writing, an attempt is made to explain the summary of 1 to 16 slokas as narrated by Vādirāja in the third chapter of Sarasa Bhārathi Vilāsa.

Srilaxmi, Brahma, Saraswathi
Sri Mukhyaprāna and Bhārathi
Are all deeply attached to Srihari
And are ever stead fast, with
Their holy body, mind and speech,
Ever set upon the glory of Srihari. ....1....

Vidhata Brahma and windgod Vāyu
Who will be the Vidhata in the next Era
Are considered as equals,
Likewise, their spouses Saraswathi
And Bharathi are considered as
Equals; hence Ramā, Windgod and,
Bhārathi are graded likewise. ....2....

Sri Devi, Vidhāta and Windgod
Saraswathi and Bhārathi are
Quite holy and blemishless;
And are totally attached to Srihari
And are never weaned away either
In their original form or during
Their different incarnations. ...3...

Our mother Mahalaxmi has
Neither birth nor death, and
Is ever free from all bondage
And never gets confused mentally. ...4...

Sri Laxmi, the mother of the present Vidhatha,
Was also the mother of Brahma
In the past Kalpa; and she is
Ever eternal, knowing no,
Pangs of births and deaths. ...5...

Srihari appears as Kurma
To bear the burden of Mandhara
Mountain, as the same was found
Sinking, while churning the ocean of milk,
Whence Laxmi also emerged. ...6...

Sripathi is ever free, Srilaxmi
The beloved of Srihari also,
Knows no bondages, If there exist,
Hardships and miseries in Vaikunta,
Who would like to attain the same? ...7...

Srilaxmi who is ever free
Remains always bound to Srihari
Even during the deluge (Pralaya),
Is totally pure and spotless. ...8...

Srihari who eradicates the entire,
Universe during pralaya,
Protects Srilaxmi by carrying,
Her over his chest; Rama in turn,
Serves her great benefactor and,
Lord with dedication and devotion. ...9...

Laxmi is deeply attached to
Srihari, who protects the world,
Clears our sins, punishes the wicked,
And she never waives his wishes. ...10...

Oh mother Ramā, you are quite powerful;
Our scriptures explain, your glory fully;
Neither Kali nor any evil force can
Change thy mind and divert you from Srihari. ...11...

Oh Mahālaxmi, you are ever serving the,
Lotus feet of Srihari, you remain,
Along with Srihari for eternity,
Even during pralaya, and who,
Then can cause you any damage or harm? ...12...

Oh Srilaxmi, the holy chest of
Srihari is thy holy place of rest,
But in the Mahasabha of Vaikunta
You are seen sitting upon the
Thighs of thy darling Sripathi. ...13...

Or Srilaxmi you were originally
With Srihari at Vaikunta,
But you came down to earth
As Seetha and Rukmini,
When the lord appeared as Rāma
And Krishna to slay the wicked
Elements Rāvana and Kamsa. ...14...

Oh mother Laxmi you represent
The earth and affluence, and,
Move away from the wicked as they
Are slain by the Lord Srihari,
You cherish and stay with those,
Whom thy Lord Srihari likes to favour. ...15...

Srihari and Ramā are
So deeply attached to each other
That there really exists no power
Any where, that can separate them. ...16...

———— x x x ————

CHAPTER - VIII

(3-17-34)

THE GREAT PROTECTOR - HOLY MAHALAXMI

Sri Vedanidhi Theertha in his short Vādirāja stotra mentions th all the desires of the devotees, who worship the holy pancha (fiv Brindāvana of Vādirāja are un-fallingly fulfilled. This is because all th celestials are always present here.

Yathirāja Vādirāja propagated Mādhwa philosophy in an exemplar manner. While his sanscrit works appealed to the scholars, th commoners enjoyed his Kannada works. His great work "Rukmineesh Vijaya" is an eternal treasure of knowledge and a pleasure for th scholars. Great saints like Vyāsa Theertha, Purandara Dāsa, Kanak Dāsa and the noble emperor like Krishnadevarāya are th contemporaries of Gururāja Vādiraja. The sixteenth century was reall a golden era with a galaxy of holy saints, eminent social reformer mighty King as stated above. In this chapter an attempt is made t furnish the summary of 18 verses of Vādirāja in his Sarasa Bhārath Vilāsa under chapter 3 - slokas 17 to 34 in sanscrit.

Sri Laxmi dwells along with Srihari
In Shwetadweepa, Ananthasana & Vaikunta,
The three holy abodes of Srihari;
All the liberated souls who remain here,
Are totally dedicated to Srihari. ...17...

Rama is ever dedicated to Srihari
She guides and clears the sins of
The devotees, with none capable to divert
Her from Srihari, to whom she is totally loyal.

Sri Laxmi never gets perturbed
In contrast to Kali, who sways
Towards material pleasures,
But Ramā possesses deep knowledge
Totally attached to only Srihari.

Sirhari is the universal father
Srilaxmi is the universal mother;
She is holy, un-perishable and,
Remains with Srihari even during pralaya.

Srihari comes down to earth
In order to protect Dharma
And to eradicate all evil,
There is none who can conquer
Ramā the spouse of Almighty Srihari.

The celestial mother Ramā,
Is also the universal mother,
Major positions of Indra, Rudra,
Brihaspathi are granted
As ordained by Rama.

Ramā and Srihari protect the
Celestials with love and warmth,
All the Celestials are thus
Inferior to the Divine Couple.

Sri laxmi is ever devoted and
Loyal to Srihari with her mind
Ever set upon Lokesha Srihari,
Who is both handsome & radiant.

The universal parents Laxmi and
Narayana live for ever together
Srilaxmi is seen resting upon the
Chest & thighs of Sriḥari permanently.

None can conquer mother Rama
She emerges as mighty Durga
She is as strong as the powerful
Sudarshana Chakra, and
Cannot be subdued or humbled. ...26...

The Mighty Sudarshana Chakra
Drives away all those who oppose
Srihari, whether they be celestials,
Or demons; and saves only
The devotes of Srihari. ...27...

The powerful Sudarshana Chakra
Has effortlessly eradicated the
Wicked on many occasions,
Revealing the deep strength possessed by it,
None can therefore harm Laxmi,
Who is as strong as the mighty Sudarshana. ...28...

Our scriptures reveal that
Mother Rama is quite holy
And is ever loyal to Srihari
In her Original form at Vaikunta
Or at other incarnations of the Lord. ...29...

Demon Rāvana only carried the
Image of Seetha, who is an
Incarnation of Laxmi, but he
Could neither see nor speak to
Mother Seetha, who by then was,
Shifted to remain at Kailasa. ...30...

There were many strong & powerful
Evil elements at Panchavati;
But still none could touch
Or cause any pain or harm
To mother Seetha as long as She
remained at Panchavati. ...31...

The demons were terribly frightened
Upon the mere sight of the Effigy
Of Seetha held captive at Ashokavana;

Naturally the Original Seetha Viz.
Mahalaxmi would appear far more
Terrible to the wicked elements. ...32...

Mahalaxmi emerges as mother Durga
And slays demons Shumbha and
Nishumbha, How then can anyone
Say that the mighty mother is
Afraid of such cowherds. ...33...

The word Durga means a strong Fort
Giving abundant protection;
And can not be subdued or destroyed
Likewise, mother Durga and Rama
Are quite strong and un-conquerable. ...34...

x x x

CHAPTER - IX

(3-35-49)

SRI KRISHNA CARRIES AWAY RUKMINI

The epic Rukmineesha Vijaya of yathiraja Vadiraja is a deep treasure of knowledge. In this holy epic, Sri Rukmini despatches a love letter to Sri Krishna, through a brahmin, having come to know that Her brother and father are planning to arrange Her wedding with Sishupala contrary to her wishes. In the said letter she says "Oh my darling Krishna,you are aware that Vidhata, the four faced Brahma is my son, Shankara, destroyer of Tripuras is my grand son, the lovely Moon in my brother, the sea-god Varuna is my father, handsome Manmatha is my son. I am the mother to the entire universe, and you are my eternal spouse. I now seek refuge at Thy holy lotus feet at this critical juncture. Oh my dear Lord, please save me from distress".The brahmin who carried the letter to Sri Krishna was none other than Vadiraja in his earlier birth. This clearly indicates that Srilaxmi is not only the universal mother, but also far superior to all other celestials. In this Chapter, an attempt is made to explain the summary of 15 verses of the original Sarasa Bhārathi Vilāsa in Sanscrit, of Gururaja Vadiraja under Chapter 3 - Slokas 35 to 49.

Srilaxmi appears on earth as Rukmini
The lovely daughter of King Bhishmaka
Aided and abetted by her brother Rukma,
Shishupāla, Sālva and mighty Jarāsanda,
Conspire together to force Rukmini,
To wed Shishupāla by hook or by crook. ...35...

Rukmini proceeds towards Ambika
Temple for worship, where she
Prays Her darling Srikrishna,
For showering His grace upon her
But none of the evil elements could
Cause any harm to the holy mother. ...36...

Srikrishna though far away
Arrives swiftly on the spot
And humbles all the those who
Challenged him and carries
Rukmini away on his chariot. ...37...

All the scholars concur that
Srilaxmi in quite holy and pure,
She is the darling of Srihari,
With her mind ever set upon Him. ...38...

Our holy scriptures, Ramayana
Mahabharatha, Bhagawatha,
And Pancharatra all alike proclaim
That holy mother Laxmi is but the
Devoted darling of Srihari. ...39...

The universal mother Srilaxmi
Is quite holy, illustrious and spotless,
She emerges from the ocean of milk,
While the same was churned,
By the celestials and demons jointly. ...40...

Sri Laxmi evaluates and comments
Separately upon the merits
Defects of all the celestials demons,

And others presents at her wedding,
She then comes to the conclusion,
That all of them are far inferior to Srihari. ...41...

Sri Laxmi further finds that,
There are lapses and miseries everywhere,
The universal father Srihari alone is,
The source of peace and pleanty;
She losts his noble qualities. ...42...

After assessing the strength and
Lapses of all suitors, who are
Present to wed her, holy and handsome,
Laxmi consents to wed only Srihari. ...43...

None among the celestials and
Demons can separate
Srilaxmi from Srihari as She is,
Ever devoted to Srihari and does wed Him. ...44...

Ramā is fully aware of all
The lapses, demerits of all the celestials;
At the same time She also exactly,
Knows the glories and supreme qualities,
Of Srihari and is only dedicated to Him. ...45...

Srilaxmi manifests Herself at the time of
Churning of the ocean of milk;
She is mature and powerful as well;
She is so deeply attached to Srihari,
That there really exists no power,
Which can divert Her from Srihari. ...46...

Ramā the beloved darling of Srihari,
Is quite holy and illustrious,
She is ever loyal to Srihari,
And never gets perturbed or confused. ...47...

Srilaxmi is quite kind and merciful
She is holy, pure and radiant;
She is the universal mother of good luck,
And showers grace upon Her devotees. ...48...

The third Chapter of Sarasa
Bhārathi Vilāsa authored by,

Yathirāja Vadirāja is quite holy
And melodious, explains the glory of Srihari,
Liked by the scholars & mother Ramā as well ends here. ...49...

xxx

CHAPTER - X

(4-1-19)

SRI KRISHNA, THE WINNER OF FIVE SENSE ORGANS

We come across the lovely talks of the divine couple Sri. Krishna and Rukmini, in chapter 10-series 75 of Bhagawatha. Vādirāja deals with the same matter, of this romantic back ground, in the 4th chapter of Sarasa Bhārathi Vilāsa and concludes that Srilaxmi is not only quite holy, but also ever dedicated to Srihari. Srikrishna in the course of His romantic talks with His spouse Rukmini, repeatedly mentions that He is full of blemishes, and not perfect, as She considers him to be. But Rukmini each time interprets all that is said by Her lord altogether in a different manner, with a new vision, and concludes that Her Lord is perfect, blemishless and totally merciful to his devotees. In this chapter, summary of 19 verses (1 to 19) by Yathirāja Vadirāja under chapter-4 of Sarasa Bhārathi Vilāsa originally in Sanscrit is furnished :-

Sri Krishna mentions repeatedly
To lovely Rukmini that He is
Neither perfect nor blemishless
As She thinks him to be; but,
Rukmini differently interprets,
Her Lord, and holds Srikrishna,
As quite holy and omnipotent. ...1...

Srikrishna the eradicator of all fears,
And who bestows wealth to his devotees,
Tells Rukmini that he has earned,
Enemity with many who are mighty and strong. ...2...

Rukmini who is ever loyal,
To Srikrishna in reply mentions,
That the five sense organs are
So powerful; that they often drive away
Even the noblest from their cherised paths. ...3...

Even the holiest and the powerful
Among the celestials like Vidhatha
Mahesha, and Indra become the victims
Of the mighty temptations caused
By these powerful enemies within.

Normally creator Brahma, Shankara,
And Mahendra are holy and hard, but
When they are over-powered over by these five
sense organs, they too commit grave sins.

Oh Srikrishna you are so mighty
And powerful, that the five sense organs
Which often cause deep damage to others,
Have runaway from you out of fear,
Being unable to conquer you.

Oh my lord, for sheer fun, you say
That the mighty and strong are thy foes;
But in reality, the mightiest sense organs
Which often corrupt even the celestials
Can not do any harm to you;
You are, therefore un-conquerable.

Oh my dear lord by a mere look
On the eve of cyclic kalpas you destroy
All the celestials, demons Gandarvas,
Yakshas, Serpants, and the entire Universe.

As the world gets destroyed,
On account of cyclic Kalpa
I alone will be with you in the
Deluge that follows; Oh Krishna!
There is none who can harm you.

Sri Laxmi is clear in Her vision
And practical in Her approach;
As she is fully aware that
Sri Hari is eternal and powerful.

Rukmini's reply to Srikrishna
Demonstrates amply and justly that
She is ever loyal and totally
Dedicated to Her darling Srikrishna.

Rukmini is the most learned in all
The vedas and the scriptures;
Will she ever attribute ignorance,
Hatred, jealosy to Her glorious lord?

Mother Rukmini is blemishless;
And holy, She is considered to be
The holy godess of goodluck and purity;
Likewise, Laxmi is also holy and auspicious.

Krishna again tells Rukmini that
No affluent lady will come forth,
To wed Him, as He is penniless,
Though loved and liked by the poor,
But dis-liked by the rich.

Rukmini being holy,
Blemishless, and,
Beautiful too has a deep knowledge,
Of the Shruthi, She is never after,
Material pleasures, replies,
Her beloved Lord as below.

Oh Prabhu, you may not grant
Material benefits, which
Are of shorter duration and,
Baser values; but you are,
Really a great benefactor and,
Can grant liberation from rebirth on earth.

Oh Krishna you grant us,
Eternal bliss, rest and liberation,
From all miseries and hurdles
That we face on this earth.

Vaikunta is thy holy abode,
The inmates can enjoy cool air,
And further enjoy the fragrance
Of the celestial flowers, garlands,
And enjoy eternal peace till
The end of the present Kalpa.

Oh Krishna you are rich enough
To shower such mighty gifts as above

Of ever lasting value to thy devotees, how then
Can one say that you are penniless,
And poor, can a poor person grant
Such mighty gifts of lasting value ? ...19...

CHAPTER - XI

(4-20-39)

RUKMINI WORSHIPS MURALI KRISHNA

In Bhagawatha, Srikrishna in the course of his lovely talks with his darling Rukmini, says"Rukmini, We are the sworn enemies of the mighty and powerful kings like Jarāsanda and Kālayavana etc., We have out of fear run away from Mathura and built a new kingdom, inside the deep waters of the Arabian Sea. We are also poor and penniless".

We can see the new township built by Srikrishna even to day at Bet Dwaraka in the Arabian sea, near Dwaraka. Rukmini now in reply mentions, "Oh Prabhu, I have already refused to wed Shishupala, contrary to the wishes of my father and brother and you are the only saviour of all the holy souls on earth". Here the summary of 20 verses (20 to 39) of Sarasa Bharathi Vilasa-IV, authored by Yathiraja Vadiraja originally in Sanscrit is furnished.

Oh my Lord you are adorned
With ever shining and valuable
Ornaments like ear ring, arm-gear,
Vanki, waist-lace, anklets,
And above all, with radiant Kaustubhamani. ...20...

You are seen embracing Sri Devi,
And Bhudevi, You are knowledge,
And bliss rolled into one, you
Look quite radiant, as you stay
Inside the diamond studded Hall. ...21...

All the celestials, saints and men
Who dwell on heaven and earth
Worship you with deep devotion,
How then can any one say that,
You are poor and penniless? ...22...

Vidhatha, Mahesha and, all,
Other celestials hold their,
High positions at thy sole wish,
Mercy and pleasure,and,
Get their due shares from,
The Yagas and sacrifices,
As per thy sole command. ...23...

None of these celestials is,
Poor or penniless, but affluent
And well placed by Thy holy grace;
How then can one say that,
You are poor and penniless being
The supremo of all the celestials? ...24...

Oh my Lord, you are the real friend
Of the poor, in the sense that
You drive away poverty of thy devotees
During their life time and
Liberate them from rebirth on earth thereafter. ...25...

Oh my lovely Murali Krishna,
The powerful among the Celestials
Like Vidhatha, Mahesha and,
Indra continue to serve you as before,
How then can any one say that you
Have run away from Mathura to Dwaraka,
Out of fear of the mighty and the strong? ...26...

Rāvana, Shishupāla, Sālva and,
Jarāsandha may not care you,
Intoxicated by power and riches
Possessed by them; but you are indeed,
Supreme, having kept all such
Bad elements away from you. ...27...

The base and the evil may not care you
But you are ever holy and,
Blemishless, by remaining farthest,
From such un-holy and evil elements. ...28...

Oh my great Lord while saying
That the powerful do not respect you

You really mean that the base and,
The wicked do not care for you.

Oh my Darling, you purify
All those who come to thy contact
Like the holy waters of the Ganga,
Which purifies everything
Including dirty water,
That comes to its contact.

Oh my Lord, a few words spoken
By you, may apparently indicate
Certain wrong notions; but the
Same words, reveal thy holy
And sterling qualities,
If interpretted impassionately.

Ramā the holy Godess of good luck
Now appearing on earth as Rukmini
Reveals the true qualities of Her Lord,
Though apparently certain statements,
Of the Lord appear contradictory.

Oh my Lord you call me
As"Vaidarbhi" and say that
I have wed you with out proper
Consideration, and further,
Maintain that you are liked
Only by the poor Sadhus and Saints.

Oh my dear, even a child born
Of Vidarbha dynasty is quite sharp;
You have refered to my race,
And called me "Vaidarbhi",
Which means wise and you,
Have thus indeed honoured me.

Oh Prabhu, You addressed me
As "Vaidarbhi"; that means
Intelligent and blemishless,
Only the ignorant are not,
Able to interpret you properly.

Oh my Lord during your
Earthly stay, you often behave
As ordinary mortals, but,
I certainly know that you are eternal. ...36...

Oh my dear, I sought you as
My spouse, for the sterling qualities,
Possessed by you; now even if you
Say that I am "Avijnaya" (Ignorant)
I conclude that I am free from ignorance. ...37...

Oh my darling you say that
I lack farsightedness, but I know
That you are eternal and immortal,
And it is to remain with you eternally,
I have wed you after much consideration. ...38...

It is merely for fun my lord
You say that I am shortsighted
For, I have weighed all the pros and,
Cons, of my wedding with you,
And shall be with you for all Kalpas. ...39...

CHAPTER - XII

(4-40-58)

SRIKRISHNA IS EVER ETERNAL

Under the background of the romantic talks held between Sri Krishna and His consort Rukmini which is nicely explained in Bhagawatha and Rukminisha Vijaya, Vadiraja clarifies in his Sarasa Bhārathi Vilāsa that Rukmini is not only holy and auspicious, but also ever dedicated and devoted to Srihari. Rukmini repeatedly says 'Oh my darling Krishna; you are eternal and un-perishable. Brahma and other Celestials work at thy sole pleasure and command. You are eternal, everlasting, peaceful and perfect. It is only after a thorough assessment of your holy and sterling qualities. I have wed you, with a view to be with you forever; as all other celestials are short lived, till the end of the particular Kalpa. In this Chapter English summary of 19 slokas from 40to 58 of the fourth chapter of Sarasa Bhārathi Vilāsa, by Yathirāja Vadirāja in sanscrit is furnished :

Oh my darling Krishna, Brahma,
Mahesha and all other celestials
are short lived till the doomsday
That is why I chose to wed you,
Leaving all of them. ...40...

Oh my darling you say that I chose
To wed you out of short sightedness; but,
I know my lord pretty well that
Brahma and other celestials are
But shortlived, until dissolution whereas you,
Are eternal and everlasting. ...41...

Oh my Lord you called me as 'Vaidarbhi'
And further said , that I am 'Avijnaya' &
'Adirgha Samikshaya', which
Actually mean, that I am intelligent
Free from ignorance,and far sighted;
Holy Ganga emerges out of thy lotus feet,
I am indeed indebted to you,
For thy holy compliments as above. ...42...

Oh my lord, the triple words viz,
'Vaidarbhi', 'Avijnaya' and,
'Adirgha Samikshaya' are as holy
And powerful as thy holy three,
Paces that measured three worlds;
Thy lotus feet which I am beholding now,
Are as holy as the scriptures and
Thy thousand names (Sahasranama). ...43...

Oh my Lord! you are holy and illustrious,
Although certain words uttered
By you may apparently look
Contradictory; but infact they
Reveal thy glory if interpretted impassionately. ..44...

Oh my darling Murali Krishna,
You are knowledge & bliss rolled,
In one, and the entire creations
Of the Universe truly belong to you. ...45...

Oh Prabhu, you say that you are
'Gunairhina' which apparently
Means that you lack noble qualities,
But if the word is properly split,
It will mean that you possess,
Sterling qualities like the rising,
Sun in the sky (Gunai + Hi + Ina). ...46...

Oh my lord in Bhagawatha you
Have earlier said that you possess
Sterling and glorious qualities;
How then can we agree now if you,
Say that you are devoid of them? ...47...

Souls are classified as
Sātvik, Rājasic & Thāmasik,
These qualities bind men to seek
Material pleasures; but you are
Eternal and free from all bondage. ...48...

Oh Prabhu, you possess sterling
Qualities, you are quite handsome too
It is incorrect to say that you are
Nirguna, bearing no good qualities. ...49...

Oh my darling you say that only
Poor Sadhus & saints worship you,
But this fact actually reveals Thy
Holy glory as the praise by the
Evil elements, to achieve their,
Selfish ends, may mean a mere flattery. ...50...

Oh the Contrary when the holy Sadhus
And saints worship you un-selfishly
For the emancipation of the community, that
Only shall reveal thy true glory. ...51...

Sri Rukmini critically analyses,
All that her Lord said
And concludes that all
The apparent blemishes found
Superficially really reveal the
Glory of Her Lord Srikrishna. ...52...

Ramā is ever loyal & dedicated
To Srihari and knows very well
That He is totally holy and pure,
With out any dark spot. ...53...

Ramā always thinks of the glory,
of Her lord Srihari; can
We then expect that She will ever
Turn hostile to Srihari, who is
Full of sterling & holy qualities? ...54...

Ramā is as holy and illustrious
As the auspicious Mahālaxmi
And is as pure as Srihari,
Both in their true original form,
And even during their incarnations. ....55...

Oh my lovely Rukmini, you
Have interpretted correctly
All what I said, it is only to,
Hear thy lovely, and correct,
Views, I uttered certain words,
That might apparently mean otherwise. ...56...

Sri Krishna is fully aware that
His lovely consort Rukmini,
Will only reveal the glory
Of all holy qualities possessed by Him. ...57...

The fourth chapter of Sarasa Bharathi,
Vilasa of Yathiraja Vadiraja
Liked by Mahalaxmi ends here with grace & melody.
..58..

CHAPTER - XIII

(5-1-25)

THE MIGHTY HANUMAN

Vāyu-Deva (Wind God) is supreme of all the souls; always dedicated and loyal to Srihari, and is superior to all other celestials. This fact is mentioned in Chānodogya Upanishad. Vāyu in his incarnation as Hanumān renders very devoted and dedicated services to Sri Rāma.

The essence of Madhwa philosophy is that Srihari is supreme among the celestials. Wind-god is supreme of all the souls. In this series Vadiraja vehemently advocates that Wind god (Vāyu) is ever faithful and attached to Srihari. Except the supreme Srihari, none has so far conquered the strongest enemies with in us, namely the five sense organs, which often divert celestials including men from their cherihsed goal to total ruin. In this series, the English version of the V chapter slokas 1 to 25 is furnished of the original Sarasa Bharathi Vilasa of Yathiraja Vadiraja; in Sanscrit.

Once in the past Indra and other,
Celestials were humbled in a war
With Demons, But the celestials;
Come together again to defeat the Demons. ...1...

To ensure instant success the
Celestials worship Srihari,
The conqueror of the three worlds
And also Ashwini and Fire God Agni. ...2...

The celestials further worship
Sun, moon, besides Shankara,
The controller and inspirer of
Human minds, to humble the demons. ...3...

Srihari is also known
As Geetha as His holy and
Sterling qualities are often
Chanted through Sangeetha (Music). ...4...

As Srilaxmi and other celestials
Ever worship Srihari by singing
His glories, He, (Srihari) is also
Known as Udgitha (worshipped through music). ...5...

Sruthi (Vedas), Smrithi (Scriptures)
Amply confirm that Srihari is
Udgitha viz ever worshipped
By the celestials through music. ...6...

Even if the word "Udgitha" is
Analysed according to the
grammatical rules framed by

Panini, it only means that
Srihari is quite supreme and powerful.

Old order changeth yielding,
Place to new in this ever
Changing world; but Srihari is
The only truth that one has to ever seek.

Srihari possesses all the
Holy and sterling qualities
Bhagwadgitha confirms,
This universal fact; He,
creates, sustains and destroys
This universe; He is Purushothama.

As said earlier, the celestials
Worship Srihari invoking
His presence in the five idols
Of Ashwini, Agni, Sun, Moon and Shankara.

As the worship of Five Idols
By the celestials were going on,
Kali and other bad elements,
Interfere and prevent this holy worship.

The holy idols turn unholy
For worship by the celestials
By the sudden upsurge of the
Evil elements who are unholy like dogs.

The idols which become
Unholy and impure
Will no longer remain fit
For the worship of Srihari.

We often do experience that
Our five sense organs drag
Us both towards the holy
As well as unholy matters.

The same organs often throw
Us on good as well as bad thoughts,
As it is from the same nose
We sense both good and bad smell.

Like wise the tongue utters
Truth and falsehood alike, eyes
Too see both good & bad
Ears do hear sweet & nasty sounds alike.

Man takes a dip in holy waters
The same man thinks of liquor
When the evil forces
Dominate over his sense organs.

Our vedas amply illustrate
That even among the celestials
There are many, who are often
Subjected to temptation by the evil forces.

Will the blemishless Mahālaxmi
And the powerful Srihari
Accept our worship if
Offered through un-holy images ?

The celestials once again ponder
And start the worship of
Lokesha Srihari invoking him
Over the idol of Srihanumān.

The evil elements who enter
There to prevent the worship
Get reduced to ashes by
The holy presence of all powerful Hanumān.

The demons are destroyed
By the valourous Hanumān
Just like bricks that get broken,
As they fall over a hard rock.

According to scholars any
Stone which can not
Be cut or broken is
Said to be pretty hard rock.

The word "Khana" in Sanscrit
Means that which can be
Cut or broken, hence it
Can be said that "Khana" means breakable.

The scholars also say that
"Akhana" means un-breakable,
They further call un-breakable
Hard Rock as "Akhana". ...25...

CHAPTER - XIV

(5-26-53)

VAYU AND HIS THREE INCARNATIONS

We have earlier told that the Windgod Vayu is supreme of all the souls. He is totally dedicated to Srihari in his original form as well as when he comes to earth to reform the community as per the divine will, as Hanumān, Bhima and Achārya Madhwa. Srihari is also known as 'Udgitha' as He is ever worshipped by the celestials through music. Hanuman is a sarvajna (knowner of everything) and works according to the wishes of Srihari. Therefore if we offer all the good deeds we perform to Srihari through Hanuman, we get abundant blessings of Hari & guru in full measure. Vāyudeva (windgod) will take over the charge of Brahma in the next Kalpa; not only Vayu and Brahma are equals but also they are equally pure and attached to Srihari. In this series, the English version of 26 to 53 slokas of the fifth chapter of Sarasa Bharathi Vilasa, is furnished.

According to Chandōgya
Upanishad, all celestials
Except Windgod offen become
The victims of the evil elements. ...26...

How then can we say that,
Aswini, Agni, Shankara and
Other celestials who are,
Subject evil influence are holy & pure ? ...27...

The same Upanishad affirms
That only Hanuman can
Complete the worship of Srihari
Despite deep hindrances by demons. ...28...

Hanuman is really an
Un-breakable hard rock

Whom any of these evil
Elements can ever dream to break. ...29...

Mukyaprana (Hanuman) is
The hardest rock, who
Instantly destroys all evil forces, and
Continues the worship of Srihari un-interrputed. ...30...
Therefore all the scholars
Praise and acclaim all the
Good deeds done to Srihari
Through Acharya Madhwa. ...31...

Vāyu assumes the charge of
Brahma in the next Kalpa;
Both are so holy & Pure that,
The demons are terribly afraid of them. ...32...

The demons are unable
To touch or harm Vayu,
Lovely Bhārathi the spouse of
Vayu is also quite holy & pure. ...33...

Bhārathi whom the evil elements,
Cant do any harm, will,
Emerge as Saraswathi in the,
Next Kalpa; both are holy & pure. ...34...

According to scriptures, Laxmi,
Brahma, Brahmāni (Saraswathi),
Vāyu, Bhārathi, are quite holy
And totally dedicated to Srihari. ...35...

Srihari is the celestial supremo,
Laxmi & Vāyu rank next to him,
Shankara and other celestials,
Come only next to Hanumān. ...36...

No other celestials is either
Equal or superior to Srihari,
But if any one thinks so,
It is mere falacy and myth. ...37...

Vāyudeva emerges as Hanuman,
Bhima & Acharya Madwa to serve

Srihari; and they are as much
Dedicated to Srihari, as Vayu was. ...38...

Windgod in his first incarnation,
As Hanuman, takes a big leap
To reach Lanka, by crossing over
The seas spread over hundred yojanas. ...39...

Anjaneya son of Anjana
Destroys Srilanka the abode of
Ravana, just as the wild elephants
Destroy plantin gardens. ...40...

Hanumān besides destroys
The mighty army and
Ashokavana of Ravana
Who did utmost harm to Srirama. ...41...

Hanuman dressed with
Golden coloured under garment,
Bearing anklets, and bracelets,
Slays the strong soliders of Rāvana. ...42...

Hanuman submits the holy
Ring given by Srirama
To mother Seetha, and in turn
Receives Chudamani from Her for Rāma. ...43...

The valourous Hanumān
Radiant like the rising Sun,
Whom even the celestials praise,
Takes a big leap over the ocean to reach Kiskinda. ...44...

On return to Kiskinda, Hanuman
Bows down before Srirāma,
Who is ever shining with
Spiritual glory & drives away human misery. ...45...

Mukyaprana brings and
Places several mountains
Over the ocean and builds the
Bridge to cross the sea. ...46...

Hanumān strikes terror
Among the demons and gets

Sugriva and his monkey forces
To slay the wicked, after crossing the ocean. ...47...

Ānjaneya and Srirāma
Jointly and severally slay
The opposing forces of Ravana,
Who met his end from Srirama. ...48...

Mukyaprana does all these
To please Rāma, and also
Seeks His counsel over sensitives matters
And remains humble singing his glory. ...49...

Hanumān who carried Rāma
Upon his shoulders on the battlefield
Even now remains with Rama
In Kimpurusha Khanda singing His glory. ...50...

Anjaneya also carries mighty
Mountains like Sanjivini &
Gandha Madana etc., to save
Vanara Army; and Rama offers Satyaloka to Hanuman. ...51...

Srihari ever enjoys eternal bliss,
On account of the holy deeds offered
By Hanuman & other noble souls,
And Hanuman will emerge as Brahma in the next Kalpa. ...52...

The fifth chapter of Sarasa Bharathi
Vilasa, authored by Yathiraja,
Vādirāja, ends here sweet & melodious,
To the ears of Vayu deva. ...53...

CHAPTER - XV

(6-1-33)

BHIMA EVER ATTACHED TO SRIKRISHNA

In this chapter Sri Vadiraja strongly advocates that Sri Hanuman, Bhima and Acharya Madhwa are totally austere and dedicated to Srihari in a convincing manner, we have earlier mentioned that Srihari is supreme among all the Celestials, and wind God Vāyu is supreme of all the souls, and this major factor is the essence of Mādhwa philosophy. The great Saint poet, Purandara Dasa

considered as an incarnation of celestial singer Nārada in one of his works mentions that both Srihari and Hanuman think alike in the same wave length and never differ. Hanuman faithfully implements Srihari's plans in order to earn His grace; while Srihari showers His grace upon Hanuman in abundance. Purandara Dasa further states that the monkey king Sugriva wins the battle, against Vāli on account of his immense faith in Hanuman, whereas the valiant Vāli who does not care for Hanuman meets his death in the battle that ensues. But in the Dwapara era, Bhima rejects the same Sugriva son of Sungod when he appears on earth as Karna, as he supports the wicked Duryodhana. Bhima supports Arjuna fully as willed by Lord Krishna. Likewise Sri Krishna also accepts Arjuna son of Indra as he is deeply devoted to him as well as Bhimasena. In this chapter, an attempt is made to furnish the English summary of 1 to 33 verses of Yathiraja Vadiraja's Sarasa Bharathi Vilasa, under chapter VI:-

Hanuman all alone challenges
The vast demon force of Srilanka
And consigns the beautiful city
To severe flames from his burning tail. ...1...

Mighty Hanuman is neither perturbed
Nor rendered un-conscious by
The touch of Brahmastra shot,
By Indrajit to slay him. ...2...

Even the strongest blow by the
Evil and cruel Rāvana upon
The chest of powerful Hanumān,
Could not push him even by a pace. ...3...

Valourous Hanuman once again
Comes to the earth as Bhimasena
To eradicate the wicked including
Duryodhana who is evil incarnate. ...4...

Who can say that Acharya
Madhwa the renowned preacher
Par excellence and a powerful,
Vorator is afraid of demons? ...5...

Who dares to oppose the
Mighty & powerful Bhima

Who humbles all his opponents,
Through severe beatings & strong kicks. ...6...

Bhima by his mere stareor
Duel or through his mace,
Single although can cause severe
distress to all his opponents. ...7...

Mighty & strong Bhima slays
Countless demons in Sougandhika
Forest and none of them
could cause him any harm. ...8...

Acharya Madhwa tours,
All over India from Himachala
To Kanyakumari, and drives away
All the existing fake theories of old. ...9...

Acharya Madhwa establishes
Dwaitha philosophy on a sound &
Firm footing on the earth, with
None compentent to counter the same. ...10...

Hanuma, Bhima & Madhwa, as
They appeared on earth, consumed
Earthly food stuff, yet remained pure;
But Vāyu their father is the purest. ...11...

We can further safely say,
That great Hanuman, Bhima,
And Acharya Madhwa are as pure as
Vayu and too dedicated to Srihari. ...12...

Bhima is intellegent, affluent &
Hails from the lunar dynasty
quite, powerful victorious
And can strike on all opponents. ...13...

Rāma remains friendly to Sugriva
As he is friendly to Hanuman,
But the Lord accepts Arjuna when he
Incarnates as Krishna, leaving Karna. ...14...

Likewise, Bhima also accepts Arjuna
Son of Indra rejecting his past

Associate, Sugriva son of Sun God,
Now appearing on the earth as Karna. ...15...

Duryodhana is an evil element
And remains quite hostile towards Krishna,
Even as a boy, Bhima punished him
Repeatedly, though the former was his elder brother. ...16...

Though the mace craft is
Taught to Bhima by Balarama,
Bhima mentally maintains
Krishna as the real guru to learn the subject. ...17...

Pāndavās are fraudlently defeated
In the game of Chess & Draupadi is
Dragged to the court, still Bhima
Remains mute as per divine will. ...18...
Bhima again exhibits utmost
For-bearance even when Draupadi
Is pulled by her hair, by Kavravas
Out of deep reverence to Sri Krishna. ...19...

Pāndavās exhibit utmost,
Patience despite they are
Put to severe hardships by Kavravas
In deference to Sri Krishna's divine will. ...20...

Mighty & powerful Bhima never
Acts against the wishes of Srihari
Even under testing circumstances
And is all attached & loyal to Sri Krishna. ...21...

Sri Krishna aware of the deep devotion of
Bhima towards Him, grants
Endless garments to Draupadi
As Dussyasana molests to unrobe her. ...22...

Sri Krishna & Bhima are strong friends
That there really exits
No power in the three worlds,
Which can any time seperate them. ...23...

Vrakodara (Bhima) though
Capable of breaking, the Masthya Yantra

Kept at Drupada's palace remains
Silent, enabling Arjuna to win Draupadi ...24...

Bhima ever lives upto Srihari's
Expectations, likewise Sri Krishna
Ever wishes to shower His
Eternal grace upon Bhimasena. ...25...
Bhima is so deeply devoted to
Sri Krishna that he spares none opposed
To Sri Krishna or harms any devotee of His ...26...

Bhima forces Jarasanda for
A dip in the holy Ganga, who refused
To touch the sacred river, as the
Same emerged from the lotus feet of Srikrishna ...27...

Bhima humbles the demon King
Manimantha who was ignorant &
Hated Sri hari through arguments &
Finally slays him with his mace. ...28...

Bhima slays Jarāsanda in a duel
And releases all the princes kept
Imprisoned by Jarāsanda
Who were devoted to Sri Krishna. ...29...

Jarāsanda is mighty & powerful,
But yet, Bhima slays the powerful
Jarasanda & Kauravas the sworn
Enemies of Sri Krishna through His grace. ...30...

Sri Krishna now appears on earth
To eradicate evil elements;
Bhima slays many of them,
In order to earn the grace of Krishna. ...31...

Bhima successfully completes
Rajasuya Yaga under the
Divine guidance of Sri Krishna &
Offers the first honour to Sri Krishna ...32...

Sixth canto of Sarasa Bharathi Vilasa
Of Yathiraja Vadiraja in praise of Vayu
And liked by him, ends here with melody & grace. ...33...

CHAPTER - XVI

(7-1-30)

BRAHMA SUTRA BHASHYA

In this series, Yathiraja Vadiraja explains clearly that Acharya Madhwa is pure hearted and ever dedicated to Srihari. Acharya Madhwa in all his works refutes all the existing false theories and upholds the supremacy of Srihari, whom he accepts as his sole Guru. Acharya makes an indepth study of four Vedas which emerge from the breath of Hayagriva, Pancharātra Rāmayana & Bhāratha to support his views on the supremacy of Srihari in all the 37 books authored by him known as "Sarva Moola". Lord Krishna, pleased with the deep devotion of Acharya, comes all the way from Dwarka, sailing in a ship, wraped in Gopichandana to UDUPI to get worshipped by the holy Acharya. The worship of Lord Krishna installed by Acharya Madhwa eight centuries ago at Udupi is going on un-interrupted even today by the eight monks in rotation, as envisaged by Acharya Madhwa. In this article, the English summary of one to thirty verses, originally authored by Yathiraja Vadiraja in Sanscrit under chapter seven of Sarasa Bharathi Vilasa is furnished:-

Acharya Madhwa through his
Simple & lucid commentaries
Drives away all fake & false
Theories which caused confusion among scholars. ...1...

Like the rising sun who drives
All darkness, Acharya Madhwa
Dispels all fake & false-hoods, by his
Powerful & Fire like commentaries. ...2...

The great Acharya comments
On the Brahma Sutras and
Brings great glory upon
Himself silencing all his critics. ...3...

Brahma Sutra Bhashya is the
Magnum opus of Acharya Madhwa;
It clears all the doubts of the Scholars & is
Totally praise worthy in all three worlds. ...4...

Acharya Madhwa authors the holy,
Bhashya praising the glory of Sri hari;
Earns the grace of Vedavyāsa abundantly
Who is deeply attached to all devotees.

Revered Acharya also writes
Commentary upon upanishads
To earn the grace of Mahalaxmi
Who is deeply attached to the Vedas.

Acharya learns Sruthi (Vedas),
Smrithi (scriptures) from Guru Vedavyasa
And establishes Dwaitha Philosophy
On a sound footing, driving all illogial thoughts.

Great Acharya son of Mukhyaprana
Authors Tatparya Nirnaya, a lucid
Commentary for Mahabharatha
Authored by great Guru Vedavyasa.

Revered Acharya also writes
"Yamaka Bharatha in Sanscrit"
In order to earn the grace of
Vedavyasa the saviour of the Bharatha race.

Renowed scholar Acharya Madhwa
Is ever peresent in the Uttara
Badarikashram, in the divine,
Company of Vedavyasa & other holy saints.

Wind god Vāyu comes down to earth, again
As Acharya Madhwa and writes,
The commentary upon Brahma Sutra &
Drives out all thoughts not liked by Hari.

Acharya Madhwa repeatedly advocates
Supremacy of Srihari, quoting
Profusely from Sruthi and Smrithi,
Vedas also accept only such holy men as Guru.

Vedas clearly reveal that
Acharya Madhwa is an incarnation
Of wind god Vāyu, Shankara & other
Celestials become scholars only through his grace.

Ācharya Madhwa makes an indepth,
Study of Four Vedas, Pancharatra
Rāmayana & Bhāratha, & further
Writes accurate commentaries upon them.

We find frequent reference to
Acharya Madhwa in our holy vedas,
Naturally what Acharya says is final
As Sruthi (Vedas) are eternal.

Vedas disclose that wind god
Vayu has come down to earth
Again as Acharya Madhwa
Who is totally pure and holy.

The various references in
Rugveda amply confirm
The view that wind god Vayu is
Totally holy & loyal to Srihari.

Sri Krishna comes to UDUPI from
Dwaraka to accept the holy worship
By wind god, who currently appears
On the earth as Madhwa to serve him.

No further proof is needed to
Demonstrate that Acharya is ever
Devoted to Sri Krishna, as the latter
Comes to UDUPI seeking worship by Madhwa.

The Celestial Supremo Sri Krishna
Is installed & worshipped by
Acharya Madhwa at UDUPI, the holiest
Acharya is totally attached to Srihari.

Even charvaka & other Nasthikas admit
Pratyaksha viz all the existing facts seen &
Felt by the sense organs, are
Naturally acceptable to the scholars as well.

As the Celestial supremo Srikrishna
Comes to UDUPI from Dwaraka for,

Worship by Acharya Madhwa we can
Vouche that Acharya is the holiest. ...22...

After installing Sri Krishna at Udupi,
Acharya inducts Hrishikesha &
Other eight monks in order to
Propogate Dwaitha philosophy. ...23...

All the disciples who succeed
Acharya Madhwa faithfully
Preach Acharya's philosophy
And silence all the opponents. ...24...

Acharya remains at upper Badari
For thirty six thousand years
That is equal to hundred
Celestial years, before the final march to vaikunta. ...25...

Sri Vishnu Theertha presently
Performing severe austerities
At Harischandra Hills, emerges again
To re-establish Dharma, when it declines. ...26...

Acharya Madhwa & his younger
Brother Vishnu Theertha are lucky,
Enough that they can die at will,
As they desire, Thanks to the grace of Vedavyasa. ...27..

Acharya Madhwa, is none other
Than vayu, and is far superior
Among all the celestials, enjoys,
Deep grace of Lord Srikrishna. ...28..

The path paved by Acharya
Madhwa appears quite holy,
Whereas the path shown by others,
Of different schools of thought lead us no where. ...29...

Acharya strongly advocates
In his commentary upon Brahma sutra
The glory & supremacy of Srihari,
In each and every verse. ...30...

CHAPTER - XVII

(7-31-59)

VAYU, CONFLUENCE OF VALOUR & KNOWLEDGE

As we commence the study of sruthi (vedas), Smrithi (scriptures), we have to initially recite "Shanthi Mantra". In this "Shanthi Mantra" a respectful reference is made to Srihari as "Namo Brahmane" viz oh Srihari we salute you, and to wind god Vayu as "Namaste Vayoh" viz oh Vayu, we salute you respectively, Vayu, in sanscrit means confluence of valour & knowledge. Vāyu eradicates the wicked and bestows knowledge upon the good as willed by Srihari. We get liberation from all miseries on earth only when our prayers are offered to Srihari through wind god Vàyu. No demon ever dares to prevent the holy worship offered to Srihari, through Hanuman. The celestial supremo Srihari is present everywhere but invisible; whereas the wind god Vāyu was visible to the holy saints who passed on Vedas to us. Vedas therefore refer Mukyaprana as "Pratyaksha Brahma. Vāyu is ever pure and devoted to Srihari. In this chapter an attempt is made to furnish the English summary of 29 verses from 31 to 59 of chapter seven of Sarasa Bhārathi Vilāsa in Sanscrit of Yathishekara Sri Vadiraja Swamy.

Oh Srihari you possess supreme
Powers, great merits & strength
And none in this world is,
Able enough to know thy glory fully. ...31...

Oh Srihari you are far superior to
Brahmȧ, Shankara & other celestials;
Vedas proclaim that you are
Totally supreme and are matchless. ...32...

Oh Srihari you are father to Vidhata
Grand father to Mahesha and
Master to Mahendra; Sruthi &
Smrithi uphold this view quite eloquently. ...33...

Acharya Madhwa propagates
The view that Srihari is supreme

Among all the celestials from Himachala
To Kanyakumari, throughout Bharath. ...34...

Acharya Madhwa is a philosopher
Par excellence and is the third
Incarnation of wind god Vayu &
In toto dedicated to Srihari. ...35...

Acharya maintains all along
That Srihari is the celestial
Supremo & wind god Vāyu
Is supreme among the souls. ...36...

Acharya further establishes
Quoting profusely from vedas that
The Trio-Laxmi, Brahma-Vayu &
Saraswathi-Bharathi are ever pure. ...37...

Acharya confirms the entire
Facts as stated before and
Up-holds the views which are
Totally acceptable to the Sruthi & Smrithi. ...38...

It is quite un-necessary to
Say that other theories than this
Do not have the sanction of
The vedas & Scriptures for their soundness. ...39...

Acharya Madhwa son of wind god Vāyu,
Is totally dedicated to Srihari,
Therefore it remains quite certain,
That Vāyu deva is deeply attached to Srihari. ...40...

As we commence the recitation of
The holy vedas we worship the
Lotus feet of "Trivikrama" as
"Shanno Vishnururukramah". ...41...

Thereafter we recite the name of
Srihari, the celestial supremo
As "Namo Brahmane" meaning
We offer salutations to Srihari. ...42...

Again we honour the wind god,
Vayu, by reciting "Namaste Vayoho,
Who is a confluence of valour &
Knowledge, ever dedicated to Srihari. ...43...

Wind god Vayu who is
Strength and schorship combined
Destroys the Wicked & Saves
The good as willed by Srihari. ...44...

Mighty Vāyu is quite strong &
Powerful that no demon ever,
Dares to touch him as we,
Worhsip Srihari through Vayu. ...45...

Vedas further describe Vayu as,
"Twameva pratyaksha Brahmasi",
As his presence was felt by all holy men. ...46...

God often is invisible &
The worship is carried on,
Through His images & idols,
Invoking His holy presence. ...47...

The idols are decorated by,
Garlands, flowers and the,
Worship is offered to Srihari,
Through wind god Vayu. ...48...

Even though we worship,
Srihari through Hanuman,
It does not mean that,
Vayu and Srihari are equals. ...49...

The Vedas refer to Srihari,
As invisible Brahma,
But Vayu is referred to as,
"Pratyaksha (Visible) Brahma. ...50...

Wind god Vayu is worshipped,
As heir apparent to Brahma,

In the Shānti Mantra as his,
Presence felt by all holymen. ...51...

As Vāyudeva was visible
To all holy Saints, the wind god
Vayu is referred to as,
Pratyaksha Brahma. ...52...

Vedas do not refer
Vayu as Brahma; hence
He is not para Brahma (Srihari)
He is also referred to as the image of Srihari. ...53...

Srihari is superior to Vayu
That is why vedas refer to,
Srihari as Para-Brahma and,
Vayu as pratyaksha Brahma. ...54...

Vedas do disclose clearly that
We can perform the worship of
Parabrahma Srihari through,
Pratyaksha Brahma, Vayu. ...55...

Vayu is the deeply devoted and
Dedicated servant of Srihari,
And is far more superior & pure,
To all other celestials. ...56...

As wind god Vayu is superior
Among the celestials, Srihari,
Who is superior to the former,
Remains the supreme head of all the gods. ...57...

All the celestials therefore are
Far inferior to wind god Vayu
They remain as servants of Vayu
According to Sruthi (Vedas). ...58...

The Seventh Canto of Sarasa
Bharathi Vilasa of Sri Vadiraja yathi
Ends in melody with grace
deeply liked by Hanuman. ...59...

CHAPTER - XVIII

(8-1-41)

KALI UNABLE TO TOUCH VAYU

Normally Shankara, Indra and other celestials are un-conquerable. The demons who are not able to face the celestials in a direct fight, corrupt their minds with the help of Kali and cause their downfall. Our scriptures reveal several instances, where celestials are humbled by the demons, only when they fall out from the grace of Srihari, under the influence of Kali. Srihari is supreme among the celestials and wind god Vāyu is supreme of all the souls. We need the grace of Vāyu to win over Kali. Once the celestials along with Mukyaprana refer to the four faced Brahma, as to who among them is supreme. Brahma the creator of this universe, who was Mukyaprana, in his previous birth clarifies that the God upon whose exit the body falls out, and again upon whose entry the body regains activity is supreme of all the celestials. The body is found dead only when Mukyaprana comes out of the same. In this chapter Vadiraja brings out the fact, that wind god Vāyu, is the holiest and ever dedicated and devoted to Srihari, in his original as well as in his three incarnations as Hanuma, Bhima & Madhwa, quoting profusely from Talavakara, Chandogya Shatprashna, Brahadaranyaka, & Aithareya Upanishads. In this article an attempt is made, to furnish the English summary of 1-41 verses, of the 8th chapter of Sarasa Bhārathi Vilāsa, of Yathi Vadiraja in sancrit:-

As we peruse Talavakāra and
Four other upanishads,
It becomes patently clear that
No other celestial is ever equal to Vāyu. ...1...

All the celestials become the
Victims of attack, by the mighty &
Powerful kali; but wind god Vayu
Can not be perturbed by Kali. ...2...

Indra and other celestials
Defeat the demons by the
Grace of Srihari, who
Dwells in their hearts. ...3...

But soon, out of sheer pride,
They short-sightedly conclude that
The success is only due to
Their own valour and strength. ...4...

The evil elements who
Normally are un-able to
Conquer the celestials divert
Them from Srihari, polluting their minds. ...5...

The great benefactor & merciful
Srihari appears before the
Celestials in the form of a
Yaksha to save them from Kali. ...6...

The celestials then direct fire god
Agni to know the whereabouts of Yaksha,
As Agni was approaching, Yaksha,
The Latter asks Agni to disclose his identity. ...7...

Agni now too proud of his ability
Informs yaksha that he is the great
Fire god Agni, who could burn
The entire world effortlessly. ...8...

Yaksha now places a small
Dry grass stick before Agni and asks
Agni to burn the same, which,
Agni could not do despite serious efforts. ...9...

When Agni returns in shame and fear, the celestials direct minor Vayu in charge of north east direction to identify the Yaksha.

As minor vayu in charge of,
North east direction approaches
Yaksha, the latter questions the former,
To reveal the powers possessed by him. ...10...

Minor Vayu now informs yaksha that
He can easily shake mighty mountains, when
Yaksha places the same grass stick
Soliciting for its movement by Vayu. ...11...

Minor Vayu despite his
Fierce approach like the cyclonic,
Wind could not move the blade of grass
Stick even an inch feels terribly ashamed. ...12...

Minor Vayu now returns back
Duly humbled; the celestials then
Decide to draft Indra to
Identify the powerful yaksha. ...13...

Srihari now appearing as yaksha
Feels that Indra who is too
Proud currently, is not good enough
To take the right message from Him. ...14...

Yaksharūpi Srihari then
Dis-appears from the scene, directing
Parvathi who is mother & Guru,
To Indra to guide him suitably. ...15...

A mother out of affection cleans her
Child when it gets dirty;
Like wise Uma is great & holy,
Advises Indra to follow the right path. ...16...

Gouri then informs Indra
That the celestials have been
All the while successful in all their
Endeavours through grace of Srihari. ...17...

Oh, Indra, you have often conquered
Various mighty & powerful demons
By the sheer grace of Srihari and
Not on account of your power or strength. ...18...

The moment you neglect Srihari
And become proud like Agni & Vayu,
You will not be able to burn move
Even a small piece of dry grass. ...19...

Indra who returns to heaven,
Informs all the celestials of
The holy counsel & guidance
Showered upon him by divine mother Parvathi. ...20...

Indra thus clears the pride of
The celestials who become quite
Happy in the holy presence
Of Brahma and Mukyaprana.

How then Kali & other evil elements
Can cause any harm to
Mukyaprana and Brahma
Who treasure the eternal grace of Srihari?

Mighty Shankara though un-conquerable
Could not prevent the demons
From corrupting the celestials
By getting entry into their minds.

The celestial supremo Srihari
Through the use of grass stick
Reveals the weakness of the Gods
And then removes their hollow pride.

Srihari, through the holy counsel
Of Uma, points out the deficiencies
Found among the celestials, but,
Simultaneously effaces their ego.

Holy Talavakara Upanishad, strongly
upholds that all the celestials,
Who are far interior to Mukyaprana,
Can never become equal to him.

The celestials often humble
The Asuras (demons) by the
Grace of Srihari, but are defeated only
When their minds are corrupted by Kali.

Therefore where is the capacity
For gods except Mukyaprana
To win the asuras independently
Even if thy desire to drive them away?

Normally Indra Shankara and
Other celestials are quite holy
And powerful by nature
Are deeply devoted too to Srihari.

The Powerful Kali corrupts
The minds of even such
Mighty celestials, who out of
Sheer pride, turn away from Srihari.

It is only Kali who creates
Conflicts & quarrels among the
Celestials; otherwise from
Where the ego can enter their minds?

The celestials get confused
Only when influenced by Kali,
Otherwise; they remain devoted to
Hanuman and get attached to Srihari.

A man under a devil's influence
Will hate his own father; likewise,
Conflict among celestials is caused
By Kali, and only Hanuman can curb Kali.

Mukyaprana instead of
Narrating his glory & directly
To the celestials takes them
To Brahma the creator of this universe.

The four faced Brahma
Is fully aware of the strength
Of Mukyaprana, as he was
Mukyaprana is his previous birth.

Mukyaprāna then leads
The celestials to Satyaloka,
The abode of four faced Brahma,
Whose words are final to the gods.

The celestials then seek to know from Brahma as to among is supreme:-

The four -faced Brahma smilingly
Clarifies to the celestials that upon whose
Exit the body falls & again upon whose entry
The body becomes active, is supreme among them.

The creator Brahma further
Clarifies that only that god
Is supreme upon whose entry
The body becomes active once again. ...38...

Then some celestials except,
Vayu, attached to different
Organs come out of the body;
But still the body remains firms & stable. ...39...

Later the Sun-God attached
To the eyes comes out of the body;
Though the eyes turned blind,
The body remained active. ...40...

Again all other gods attached
To the mind, hearing emerge out
of the body; which still remains intact by the,
Powerful presence of Mukyaprana dwelling within. ...41...

CHAPTER - XIX

(8-42-83)

MOVEMENT OF MUKYAPRANA

Once the celestials attached to different organs of the body ask the four faced Brahma, as to who among them is supreme. The lotus born Brahma clarifies smilingly that upon whose exit the body falls dead; and again upon whose entry the body regains its activity, verily that god alone is supreme of all the celestials. Vadiraja who upheld this view in the last chapter on the strength of five upanishads, continues to explain this view more elaborately in this chapter. When the celestials attached to eyes, hearing come out of the body, the body remains stable and alive. But when Mukyaprana tried to come out of the body, the other celestials within the body suffered severely and thus realised the mighty strength possessed by Mukyaprana. The body fell dead and became un-holy, when Mukyaprana came out of it. Again the body is seen alive even in the absence of other celestials, so long Mukyaprana is present in the body. In this chapter an attempt is made to furnish the english summary of 42 to 83

slokas under chapter eight of Sarasa Bharathi Vilasa of Yathiraja Vadiraja in Sanscrit:-

When the celestials attached to
Sight, hearing come out of the body
The body still remains alive like
That of a blind or deaf person. ...42...

After remaining out of the body
For one full year, the celestials
Again enter the body duly humbled
And stay in the respective organs. ...43...

But when powerful Mukyaprana tries
To come out of the body, all other celestials
Are driven out like the stand & pole,
Which a powerful horse drags, come out. ...44...
As stated before, all the celestials are
Pulled out forcefully by Mukyaprana
As he comes out of the body
And suddenly the body falls dead. ...45...

Again, Mukyaprana in order to
Demonstrate his mighty powers
Possessed by him alone enters the
Body provided by Brahma for test. ...46...

As stated earlier, Mukyaprana
All alone, enters the body without
The aid of other celestials
To establish his mighty strength. ...47...

But for Mukyaprana, the other
Celestials are un-able to remain
In the body and mighty Mukyaprana
Establishes this fact beyond doubt. ...48...

Mighty Mukyaprana, comes out
Forcing out all the celestials
Like the powerful horse that emerges
With the stand & rope as it moves out. ...49...

When the celestials come out of
The body, it remained stable,

And Aithareya upanishads amply
Uphold the supremacy of Mukyaprana. ...59...

All are aware and fully
Concur over the supremacy of Vayu
Among the celestials as the sruthi (Vedas),
Strongly & eloquently upholds this view. ...60...

When Mukyaprana attempts to
Come out of the body, celestials
Attached to eyes, & other organs
Suffer severe pains & hardships. ...61...

But when the celestials devotedly
Pray Mukyaprana, upholding him
As their supremo, Mukyaprana
Remains in the body as directed by Vidhatha. ...62...

Mukyaprana does not attempt
Any further to come out of the body
As the celestials held him in high,
Respects, realising his mighty powers. ...63...

It is quite pertinent to know
Here this holy secret explained in
Chandogya upanishad, to follow
Sarasa Bharathi Vilasa more clearly. ...64...

We (Yathiraja Vadiraja) have explained,
Here that the body perishes on the
Exit of Mukyaprana & regains
Activity, upon his re-entry to the body. ...65...

The cause & effect theory as
Stated above viz the fall and rise
Of the body upon exit & entry of
Vayu is seen by the celestials directly. ...66...

Aithereya upanishad clearly
Explains the fall & rise of the body
Upon the exit and entry of Mukyaprana,
Which the gods saw even in the earlier Eras. ...67...

It is therefore incorrect to conclude
That either the upanishads mention

As the mighty Mukyaprana leader of the
Celestials was present in the body. ...50...

But the body falls dead
When Mukyaprana comes
Out of it, though the other
Celestials are present in the body. ...51...

It now becomes crystal clear
That the body becomes alive
And active only when the powerful
Mukyaprana is present in it. ...52...

As kali leaves the body out of
Fear of Mukyaprana, Rudra & other
Celestials enter the body duly purified,
Like servants who follow their King. ...53...

It is seen as explained above that,
The body falls, when Mukyaprana
Moves out, but becomes active,
As he enters the same. ...54...

Having seen for themselves
The mighty powers of Mukyaprana
The celestials are taken aback
And conclude that he is supreme amongst them. ...55...

All the celestials who are abundantly
Pleased, inform Vāyu that he is
Totally supreme & holy and they
Remain in the body as directed by Vayu. ...56...

Again the four-faced Brahma &
Srihari discard the body, and
Offer the same to the Celestials, to
Decide about the supremacy issue. ...57...

The celestials who are fully aware
Of the mighty powers possessed by
Mukyaprana, conclude that
The latter is supreme, shedding all their ego. ...58...

Chandōgya hòly part of
Samaveda, Shatprasna, Brahadaranyaka

Matters which are either untrue
Or contradictory or contraversial. ..68...

It is again wrong to say that
We (Vadiraja Yathi) have mentioned
In our holy Sarasa Bharathi Vilasa facts which
Are contrary to what is said in the upanishads. ...69...

We(Vadiraja Muni) have only
Combined the two stories found
In the upanishads, while writing this
To up hold the supremacy of Mukyaprana. ...70...

The Sruthi (Vedas) uphold that
Hanuman is supreme of all the
Souls, and Srihari is supreme of
All the celestials including Hanuman. ...71...

The pancharupi (of five forms) Mukyaprana
Was, is, and will ever be present
Among all the souls of the past, present & future
Reciting Hamsa mantra, in praise of Srihari. ...72...

Mukyaprana residing with in the
Souls recites Hamsa Mantra
Not less than twenty one thousand six hundred,
Times a day praising the glory of Srihari? ...73...

How can Mukyaprana who recites
The holy Parama Hamsa Mantra,
Day in and day out can ever be
Perturbed and turn hostile to Srihari? ...74...

Mukyaprana may stop the reciting
Hamsa mantra, if only he ever
forgets Srihari, which can never happen
As Kali can never touch or corrupt him. ...75...

If Mukyaprana out of sheer ego,
ever stops reciting Hamsa Mantra
All the earthly creatures including
The earth may perish out of suffocation. ...76...

All the living beings like to live
Peacefully over the earth for long

Hanuman and Srihari always think
Alike and are never opposed to each other. ...77...

Is not Hanuman who recites
Hamsa mantra day and night
Dwelling with in our hearts
Far superior among all souls ? ...78...

Who can surpass Hanuman in
In his devotion & dedication to Srihari ?
Infact he is sameerana, the
Life breath of this nice Universe. ...79...

But Lokesha Srihari who is the
Father to Vidhatha four faced Brahma &
Grand father to five faced Durjati
Is also master to Mukyaprana. ...80...

Mighty Mukyaprana as stated,
Above is only dedicated to Srihari
In his Original & three later incarnations
As Hanuma, Bhima and Madhwa. ...81...

We can therfore conclusively say
That Hanuman is ever pure &
Dedicated to Srihari; Likewise Bharathi,
Is holy & pure, by the grace of Hari & Vayu. ...82...

The Eight chapter of Sarasa Bharathi,
Vilasa of Vadiraja Yathi & liked by
Vayudeva ends here with melody & grace. ...83...

CHAPTER - XX

(9-1-49)

EGO IS THE ROOT CAUSE OF ALL EVILS

More often than not, Garuda, Shesha in his incarnation as Balarama, Shankara, when he appeared as Durvasa & Ashwathama, Indra and other celestials were subjected to temptation by Kali. As a result of this, they go astray and behave rashly out of sheer ego. Normally these celestials are quite holy, and ever dedicated to Srihari, but

they turn against Srihari only when corrupted by Kali. Garuda the dedicated chariot of Srihari once out of pride, considered himself as far superior to Srihari. He felt that he was more powerful than Srihari, as he was carrying Srihari who held the entire universe with Him. A holy saint Durvasa, on account of entry of Kali; tried to harrass innocent Ambarisha, which enraged Srihari. Durvasa was however able to escape from the attack by the holy wheel (Chakra) set forth by Srihari to protect Ambarisha, only when he surrendered to Ambarisha. Ashwathama, who was an incarnation of Shankara, earned the wrath of Sri Krishna , keeping close company with Duryodhana, and killed the Upapandavas, in a most cruel and cunning manner ignoring all the norms prescribed for a holy war. Indra who secured the coveted post as the leader of the heaven, by the grace of Srikrishna turned against Him in the Parijatha plant episode. But wind god Vayu was holy and powerful enough, whom Kali could neither touch nor harm. Vadiraja explain this matter in 49, verses, under chapter nine of Sarasa Bhārathi Vilāsa. An attempt is made here chapter to explains the summary of the same in English.

Once Garuda, corrupted by Kali
Concluded that he was more powerful
Than Srihari as he carried mighty
Srihari who held the entire world within. ...1...

Garuda, became the chariot of Srihari
Only through His grace, surely turned
Hostile to Srihari, on account of the
Evil Kali who dominated over Garuda. ...2...

Sri Krishna then slightly increased
His weight to clear Garuda of his ego
When Garuda fell over the earth, un-able to
Bear the weight of mighty Srihari. ...3...

It is quite a common scene that
When the mighty bird eagle falls on earth
Even small birds like crows cause
Lot of harassment & plain to them. ...4...

Srihari then accepted Garuda
As His Vehicle after effacing garuda of his ego,
This fact is clearly mentioned by,
Revered Vedavyasa in his mighty epic Mahabharatha. ...5...

Balarama who became the
Victim of Kali, got perturbed
And mentally developed hostility against
Sri Krishna, in the Shyamanthaka Mani episode.

Therefore Oh devoteess, shed you pride aside
Pray Srihari devotedly and enter
Vaikunta which is quite holy and
Peaceful eraving the grace of Sri Krishna.

Holy saint Durvāsa an incarnation of
Shankara, attacked by evil Kali,
Lost self control and started
Harassing innocent king Ambarisha.

Srihari then set his Powerful
Chakra to humble Durvāsa
Who then turned to Satyaloka for help;
But the four faced Brahma remained helpless.

Durvāsa out of fear then approached
Shankara, for protection, but the
Latter advised Durvāsa to,
Approach, Srihari to save him.

Srihari who wanted to enhance,
The glory of Ambarisha did
Nothing to save Durvāsa from,
The severe attack by His chakra.

Ambarisha then saved Durvāsa,
From the powerful clutches of the holy
Vishnu chakra, praying devotedly,
At the lotus feet of Lokesha Srihari.

The above episode amply
Demonstrates that Shankara was
Often subjected to attack by Kali, and
Srihari is supremo among the trio.

Brahma & Shankara were terribly &
Deeply frightened by the mere sight,
Of Vishnu Chakra; naturally Srihari,
The possesser of Chakra is far supreme.

Shankara again appeared on earth
As Ashwathamacharya, son of Drona
And got cursed by Sri Krishna
For supporting the wicked Duryodhana. ...15...

After Ravana was slain by Rama
Shankara, challenged Rama for a fight
To avenage the death of Ravana,
Holy Ramayana reveals this clearly. ...16...

When mighty Shankara became the
Victim of Kali, as stated afore
The other celestials inferior to Maheshwara
Would naturally become the prey to Kali more easily. ...17...

Indra also opposed Sri Krishna
In Parijatha plant episode
And showered severe rains,
As Sri Krishna offered protection to the Yadavas. ...18...

Indra and other celestials opposed
Sri Krishna as He took away
Parijatha plant from the heaven,
Which fully reveals the power of the evil Kali. ...19...

The same celestials in fact had
Earlier been to the ocean of Milk
The abode of Srihari, to pray him
To come down to earth & to eradicate the evil. ...20...

But the very celestials turned
Hostile to Sri Krishna in the
Parijatha plant event on
Account of adverse influence of Kali. ...21...

These celestials turned against
Srihari, on account of Kali,
Except wind god Vayu, all
Others succumb to the designs of Kali. ...22...

How can these celestials who are
Far inferior to Mukyaprāna
Can ever be equal to Srihari?
Bhagavatha makes this quite clear. ...23...

As Shankara opposed Sri Krishna
Supporting Indra in Parijatha affair,
Garuda threw Nandi and powerful
Shulapani Shambu hundred yards away. ...24...

Though Garuda and Shankara
Are equals, Maheshwara, could
Not, face garuda who had the full
Support of mighty Srikrishna. ...25...

Even though Rudra and other
Gods opposed Srihari quite often,
Srikrishna excused them, as he was
Deeply attached to His devotees. ...26...

The beloved mother cleans her
Child, as it gets dirty; likewise,
Srihari protects His devotees
Condoning all their mis-deeds. ...27...

Wind god Vayu consumed the
Poison that emerged when the
Ocean of milk was churned
Converting the same into nector. ...28...

Vadiraja here mentions that he wants to tread the holy path of Acharya Madhwa in preference to other schools of throught :-

The path shown by Acharya Madhwa
Is quite holy, as it upholds the
Supremacy of Srihari among other
Gods, who often become victims of Kali. ...29...

Reverred Shukacharya who authored
Bhagawatha mentions that Shiva
Is quite holy as he held holy Ganga emerging,
From the lotus feet of Srihari on his head. ...30...

It is quite evident therefore
That the celestials become
Pure and holy only out of the
Divine grace of Srihari. ...31...

Except the holy trio, the other
Gods become victims of Kali;

But the head of Shiva which is
As wide as the sky, bears Vishnupada. ...32...

Hence it is quite clear
That Shankara is devoted and
Dedicated to Srihari, as he
Bears Vishnupada over his head. ...33...

Shiva is Vyomakesha (Sky headed)
And deeply devoted to Srihari
As he holds the lotus feet of
Srihari upon his matted locks. ...34...

The servants quite often express
Their loyalty and reverence
To their masters by bending
Their heads at the feet of their masters. ...35...

When a person touches
The feet of another person
The same is the clear proof of the
The respect of the former to the latter. ...36...

Shankara who bears the lotus
Feet of Srihari upon his head
Un-doubtedly is a stout devotee
With total dedication to Srihari. ...37...

Shankara is also well known ,
As Gangadhara as he bears the holy
Ganga upon his matted locks which
Emerges from the lotus feet of Srihari. ...38...

When a person bears the holy
Water emerging from the feet of
Another, the former becomes,
A sincere devotee of the latter. ...39...

Gangadhara who bears the
Holy Ganga upon his head
Which emerges from the holy feet of Srihari
Is also known as Theertha Mouli. ...40...

According to Linganushasana
Authored by sanscrit scholar

Amarasinha, Shankara is popularly
Also known as Gangadhara. ...41...

The Various rules, regulations,
Framed by the revered Gurus
Are acceptable; but Linganushasana
Is acceptable universally by all. ...42...

The various inscriptions, carvings
Found in different villages, towns
And temples are acceptable; but
Gangadhara in Linganushasana is totally so. ...43...

The words like "Theertha Mouli &
"Gangadhara" which explain the
Glory of Shankara, metioned in,
Linganushasana is fully acceptable to all. ...44...

Though Shankara is deeply
Devoted to Srihari, he turned
Against Srihari, only under
The influence of the evil Kali. ...45...

A devoted son hates his own
Father only when possessed by
An evil spirit; like wise, at times
Shankara becomes a victim of Kali. ...46...

Our scriptures adequately
Demonstrate that except
Wind god Vayu, all other gods
Suffer under the influence of Kali. ...47...

The path shown by Acharya,
Madhwa is quite holy and illustrious,
Which we (Vadiraja Yathi) have,
Explained in our Sarasa Bharathi Vilasa. ...48...

The ninth chapter of Sarasa
Bharathi Vilasa, of Vadiraja Yathi
Liked by Shankara ends here sweetly
With melody and grace. ...49...

CHAPTER - XXI

(10-1-45)

DEMONS ARE UNABLE TO HARM SRIHARI

Acharya Madhwa, who was the third incarnation of Mukyaprana, not only upheld the supremacy of Srihari in all his works, but also pointed out the lapses such as ignorance, dependence on others for survival etc., on the part of Shankara and other celestials, quoting from Vedas and Scriptures. Yathiraja Vadiraja in turn in his holy classic Sarasa Bharathi Vilasa presents before us,clearly that the creation of the Universe with mutifarious activities theron is the major feature of Srihari. The rest of the celestials who succumb to the evil influence of Kali are inferior to Srihari. Srihari is the supremo, to whom all the fruits of the various yagas are offered. Once Shankara kept his head over his bow pinaka, holding the other end of the bow over the earth. Indra who came there in the form of a worm cut the string of the bow.The bow then moved suddenly upwards, beheading Shankara instantly. The celestials then fixed the head of Shankara over his body, and brought him back to life by the grace of Srihari. How can then any one say that Shankara who could not save himself, is ever equal to Srihari, The Universal Creator ? We also come to know from the scriptures that Ravana, and Bana devoted to Shankara ultimately suffered severely; while child devotees like Prahlada and Dhruva dedicated to Srihari prospered very fast. In this series an attempt is made to furnish the summary of 1-45 verses of the chapter 10 of Sarasa Bhārathi Vilāsa originally composed by Yathiraja Vadiraja in Sanscrit.

When holy Yajnas (sacrifies) are performed
As codified in the Vedas, offers
Are made to all the celestials
Except Shankara, the destroyer of the Yaga. ...1...

But considering the high merits
Stature & standing of Shankara
All the saints, celestials & Srihari,
Decided to offer leftovers to Shankara at the end. ...2...

The Vedas accept this practice &
Accordingly only the leftovers
Are offered to Shankara even today
As per the prevailing traditions. ...3...

Naturally Shankara who gets
The last Offer cannot be
Equal to Srihari, who gets the
First honour in priority to others. ...4...

The offers as stated before are
Tendered to Lokesha Srihari
In preference to all other
Celestials, who are inferior to Him. ...5...

Shankara who is inferior
To the four faced Brahma who
Performs the yāga in honour of Srihari
Can never be superior to Srihari. ...6...

The leader of the Celestials
The creator of this universe
Four faced Brahma son of
Srihari is superior to Shankara. ...7...

Thousand headed Srihari
Is the main object of all
The Yajnas; naturally, there
Is none who can excel Him. ...8...

Shankara though devoted to
Srihari, occasionally gets
Mentally handicaped on account
Of evil Kali, and suffers severely. ...9...

Shankara was once resting over his
Pinaka, holding the same over
The earth, when Indra who came
There as a worm cut the string. ...10...
The Pinaka suddenly moved
Upwards beheading the three eyed
Shankara instantly, creating
Utter distress & flutter everywhere. ...11...

Mahesha often suffers like this
Through his own negligence;
But the celestials soon brought
Shankara back to iife by
Fixing the head over his body. ...12...

The celestials did this feat
By a special offer known as
"Pravarghya" & by invoking
The holy blessings of Srihari. ...13...

The Acharyas & well versed in
Yajurveda know this secret
Fully and tell the same
To others with full authority. ...14...

How then can one say that
Shankara who suffered
On account of his own Pinaka
Is ever superior to the omnicient Srihari? ...15...

Not even a hair of Srihari
Was bent, when attacked
Repeatedly by mighty & powerful
Demons in different Kalpas. ...16...

The toes of Srihari are quite
Strong & powerful despite He
Broke open the earth repeatedly
Through his toes to save his
Devotees in different Eras. ...17...

Srihari is the celestial supremo
Ranking over the four faced
Brahma; Shankara ranks
Only after the Vidhata Brahma. ...18...

Srihari is eternal and there
Was none who was, is and will
Ever be equal to him, Bana &
Ravana devoted to Shankara
Suffered severe set backs. ...19...

The child devotees like
Prahlada and Dhruva, who,
Were devoted & dedicated to
Srihari prospered very fast. ...20...

Oh dear devotees, please therefore
Remain ever dedicated to Srihari

Who is neither born, nor perishes
. Even during pralaya (Cyclic deluge).

We (Vadiraja Yathi) have composed
Beautiful verses in praise of
Lokesha sripathi, & then Gurus
Like Laxmi, Durga Brahma & Vayu.

We have further worshipped
Saraswathi, Bharathi, Shesha,
Garuda, Shankara & Ganesha
And wrote this holy Sarasa
Bharathi Vilasa through their grace.

We further like to make it
Clear that, while up holding
The supremacy of Sripathi
In this book, we do not mean
Any disrespect to other gods.

Is it possible for anyone
To establish the supremacy
Of Srihari unless the lapses
Of other celestial are established?

As Ordained by our Adiguru
Acharya Madhwa in his book
'Yathi Pranava' Kalpa,
We (Vadiraja Yathi) have
Presented Shankara as inferior to Srihari.

The lapses on the part of the
Celestials are presented
Which are revealed in
Sruthi & Smrithi to prove
The supremacy of Srihari
Which the celestials are fully aware of.

We (Vadiraja Yathi) belong to
That class of philosophers
Who fully base their arguments
Which are totaly acceptable,
By Sruthi (Vedas) Smrithi (scriptures).

All the celestials are deeply

Dedicated to the Vedas and
In turn surely bless us
And will never punish us. ...29...

If not why the vedas explain
The lapses of the celestials
And again why do celestials
Cherish the vedas which reveal their lapses. ...30...

The celestials hold universal
Mother Mahalaxmi in very
High esteem, despite She pointed
Out their lapses as She emerged
When the ocean of milk was churned. ...31...

The celestials are the loving
Children of the great mother
Sridevi, and are brought up
Under Her tender care and
Tread the holy path paved by Her. ...32...

Even the four-faced Brahma offen
Confesses before his father Srikrishna
For the various lapses & ommissions
On his part, seeking the grace of Srihari. ...33...

The creator Brahma is our
Foremost Guru & revered guide
Whose path we shall follow
In order to get liberation. ...34...

It is thus quite fair and
Proper that we sing the
Glory of Srihari and
Reveal the lapses of others. ...35...

Lord Vedavyasa who gave us Brahma Sutra
Mentions that Shankara has several lapses. ...36...

It is therfore improper
To say that Shankara
Is the universal creator
As he is ignorant & dependent. ...37...

The Main feature of
Parabrahma is that
He is the universal creator &
Is pure perfect & enternal. ...38...

Sri Vedavyasa in his holy Brahma Sutra,
Amply Clarifies that Srihari alone
As the universal creator. ..39...

But the Shaivites illogically
Hold Shankara as the
Universal creator which
Has no sanctity of the Vedas. ...40...

But Srivedavyasa adequetly
Clarifies on the strength of
The Vedas, that Srihari alone
As the universal creators & nonelse. ...41...

Vedavyasa further clarifies
That Shankara is subject
To fear, ignorance, lust and
Death during pralaya;
And can not be the universal creator. ...42...

Sri Vedavyasa is a great
Sutrakara par excellence
And strongly maintains,
That Shankara is not the
Universal creator, on account
Of several lapses like ignorance etc. ...43....

Acharya Madhwa who sincerely
Follows the path shown by
Vedavyasa, reveals the
Deficiencies & lapses of Shankara
Which are found in the Vedas. ...44...

The duty of a Bhashyakara
Is to focus the ideas of the
Holy sutrakara Vedavyasa
And accordingly the lapses of
Shankara are revealed by Acharya Madhwa. ...45...

CHAPTER - XXII

(10-46-90)

COSMOGONY IS THE SOLE POWER OF SRIHARI

The creation of the universe is the main feature of Para-Brahma. This unique quality is seen only in Srihari; who does not perish even during the cyclic deluge. As the other celestials are ignorant, dependent and perishable; it is incorrect to say that they create the universe. Vadiraja amply demonstrates this view, explained in the previous chapter and in the present chapter as well on the strength of Brahma sutra and Anuvyakyana, in his holy classic Sarasa Bharathi Vilasa. Apart from Shankara, Laxmi, Brahma and Saraswathi are also not the creators of the universe, as they too are dependent and ignorant; though they are deeply dedicated to Srihari. But the other celestials often fall prey to the evil influence of Kali and instances are not lacking where they even challenged and fought with Srihari hurting him by their weapons. Moreover the quality of Laxmi viz dependence upon Her consort Srihari is considered as holy, as a wife who is ever loyal and dedicated to her husband, commands high respect in the society. Laxmi is like a workshop or a vessel to supplement the creative activities of Srihari. There is not even a single evidence in the scriptures where a women ever singly bore a child without the aid of a male counterpart while Srihari has produced the Moon from his mind, Sun from the eyes, Indra and Agni from the face, Vayu from his breath. This is explained in Purusha sukta. In this article, the English summary of 46 to 90 slokas of the 10th chapter of Sarasa Bharathi Vilasa; Originally composed by Yathiraja Vadiraja in sanscrit is furnished.

Srihari alone is the creator
Of this universe; the others
Like Shakti, Shankara & Brahma
Are not equal to this mighty task. ...46...

The ever holy trio Laxmi Brahma &
Saraswathi though free from
Attack by Kali, possess lapses like,
Imperfection, dependence, ignorance etc. ...47...

Shankara out of sheer ignorance
Turns hostile & attacks Srihari
Number of evil elements, who
Follow Shankara are also sizable. ...48...

It is for reasons stated afore
Vedavyasa in His Brahmasutra
Clarifies that Ramā & Brahma
Are not the creators of the universe. ...49...

Ramā & Brahma are ever
Dedicated to Srihari and are
Ever dependent on Him
Which merely is a minor lapse. ...50...

The ever independent, omnicient
Srihari is the lone creator of the
Universe, Rama & Brahma ever
Dependent on Him are not equal to the task. ...51...

The holy trio Rama, Brahma &
Saraswathi are ever devoted
And dependent on Srihari &
Consider Him as their saviour. ...52...

Such deep devotion towards
Srihari on the part of the holy trio
Only reveals their noble qualities
And are not considered as lapses. ...53...

Instances are not lacking
When the celestials other than
The holy trio have even attacked
Srihari through their weapone
Under the evil influence of Kali. ...54...

Vedavyāsa therefore strongly
Procclaims that the creation
Of the universe does not rest
With those who are dependent & ignorant. ...55...

Rama, Brahma and Saraswathi
Though free from all lapses
Are dependent on Srihari & are
Therefore not the creators of the universe. ...56...

A devoted wife loyal to her
Husband is considered as holy;
Likewise, these holy trio though
Dependent on Srihari are sacred indeed. ...57...

Unlike the other celestials
The holy trio are totally
Dependent on Srihari,
Which is only a minor lapse. ...58...

In His Brahma Sutra
Sri Vedavyasa never explicitly
Mentions that the holy trio are
Not the creators of the universe. ...59...

Ramā and Brahma are not
Totally independent as
Srihari is; and are therefore,
Not the creators of the universe. ...60...

But Lokesha Srihari is
Totally independent and free
From all lapses; and He alone
Is the creator of the universe. ...61...

How can then any one say,
That Shankara who has,
Certain lapses can ever be,
Equal to Parabrahma (Srihari)? ...62...

Vedavyasa who composed
Brahmasutra strongly
Maintains that Srihari
Alone is the celestial supremo. ...63...

Vedavyasa further maintains
That Shakti alone cannot
Create the universe, even as a woman
Singly can never have progeny. ...64...

Vyasa does not mention
Any other lapses on the part of,
Ramā, except that She is
Totally, dependent on Srihari. ...65...

Bhagwan Krishna in Geetha says
That, "I lay the seeds of the
Universe in the womb of my consort
Rama known as Mahadbrahma".

On a careful analysis
it becomes crystal clear that
Rama is but a cooking vesel and the
Creator Srihari is the real cook.

Parabrahma Srihari alone
Is the creator of the universe
And not the Mahadbrahma (Rama)
Srikrishna has amply clarified this fact in Geetha.

There are besides other reasons
Which confirm that the dependent
Rama is not the independent
Creator of this mighty universe.

The Womb of the mother is
Like a leather bag; but
Father alone is responsible,
For the birth of the son.

The various handicrafts
Are the handworks of an expert
And in fact; it is the skilled worker
Who really creates.

The independent & omnipotent
Srihari is the creator of the
Universe and He holds all the souls
In His stomach during pralaya.

During the formative period
He brings out the souls at His
Free will transferring them,
To the womb of His consort Rama.

The souls who then remain
In the womb of mother Rama,
Like seeds which are kept wet
Under the water in a big vesel.

The jivas then emerge out of the
Womb of mother Rama, like the
Seedlings that emerge out of
Seeds sown in the fields.

It is Srihari who sows the
Seeds (souls) and naturally
Like the farmer, He alone
Is the creator of this universe.

The vesel is used for cooking
The food; likewise, Rama is
Only a tool in the hands of
Srihari for creating the Universe.

It is the sole power and skill of
Srihari and He alone is the real
Creator of this mighty universe.

Father alone is responsible
For the birth of the son, and the son
Truly, belongs to his father; and
The mother is not his creator.

The potter creates pots out of
Mud, likewise the semen of
The father causes the birth of
The son, & father is the real creator.

Mother's womb is like the
Workshop of a potter, Srihari,
Who creates Brahma & other
Celestials is the real creator.

Srihari's semen creates the
Universe and Rama held
The jivas in Her womb like a
Vesel as willed by Srihari.

Vedavyasa mentions in the
Holy Mahabharatha composed
By Him that mother's womb is
Only a shelter for the child.

Holy Purushasuktra explains that
Sirhari has created the Moon, Sun, Indra,
Agni, Vayu etc from his mind
Eyes, face & breath without the aid of Rama. ...84...

Srihari further ereated the sky
From His navel; Heavens
From His head, Nether world,
From His holy lotus feet. ...85...

Srihari is thus independently
Able to create different, wonders
Without the aid of others & hence Srihari
Alone is the creator & not others. ...86...

The creation of the universe
By Rama, Brahma & others
Is a mere myth which does
Not exist like the impossible. ...87...

Therefore Srihari alone is the
Creator of the Universe and none else. ...88...

Great commentator Acharya
Madhwa is the lovely disciple
Of holy Vedavyasa and naturally
He upholds the views of his revered Guru. ...89...

The tenth chapter of Sarasa
Bharathi Vilasa, which is
Melodious, fine & liked by the learned,
Composed by Yathiraja Vadiraja is concluded here ...90

CHAPTER - XXIII

(11-1-41)

SRIHARI IS NEITHER BORN NOR LOST

This cosmos is created by Srihari out of His sheer will. This universe is produced not out of semen of Srihari, but out of his desire. We find from the scriptures that Shankara grants boons to ev[illegible] elements

indiscriminately. Once Shankara granted a boon to Vrakasura, without scrutiny empowering the latter that he could burn anyone, on whose head the demon lays his hands. Mad with the special powers conferred upon him; Vrakasura, comes forward to burn Shankara Srihari then suddenly emerges in the scene, and save Shankara by slaying Vrakasura. Shankara wins over Kama, and burns Mara to ashes through his third eye; but again succumbs to lust by marrying Parvathi.

When sage Bhrigu enters Kailasa to assess the supremacy among the holy trio, Shankara comes forward to slay the holy saint. Shankara also removes the fifth head of his father Brahma. Shankara, out of lust, runs, after Mohini; when Srihari appears as Mohini to slay Bhasmasura. Rāma who is free from lust, orders Laxmana to cut the ears of Shurpanaka; as she approached Rāma to marry her. Likewise Rāma also slew Vali & Rāvana and offers the Kingdom of Kishkinda & Srilanka to Sugriva & Vibhishana respectively. Srihari emerges as Bhuvarāha along with Bhudevi from the deep seas after slaying Hiranyaksha. Srihari also appears as Narasimha (Man-Lion) from a pillar without the aid of the parents to slay Hiranyakashipu. Srihari does not perish even during Pralaya deluge. Srihari distributed the nectar among the celestials, which came out when the Ocean of Milk was churned. Srihari protects Ambarisha, by cutting Durvasa to size when he tried harass Ambarisha. Therefore Cosmogony is the sole power of Srihari & none else. In this series an attempt is made to furnish the summary of 1-41 slokas of eleventh chapter of Sarasa-Bharathi Vilasa, composed by Yathiraja Vadiraja originally in Sanscrit.

Vedavyasa repeats the lapses
Of Shankara in Mahābharatha
That are said already in His Brahmasutra
Which we (Vadiraja Yathi) also like
To elaborate in detail in this series. ...1...

Mahesha often grants boons
To the evil elements regardless
Of the adverse consequences that
Such favours may cause
Upon him or other celestials. ...2...

Shankara confers upon Vrakāsura
To burn any one instantly

Whose head the demon touches &
Invites grave mis-fortune upon himself.

Mad with the powers conferred by
Mahesha, Vrakāsura runs
After Shamboo, to burn him
When Hara approaches Hari for help.

Srihari then saves Maheshwara
By slaying Vrakasura which
Reveals that Shankara has lapses,
Like ignorance, fear & dependence etc.

As the newly born child Hara
Prays to his father Brahma
To offer him a name & to grant
Him places to live on.......

Shankara is worshipped as
Mahesha by several devotees, but,
He is often too proud & care free.

Shankara was instantly be-headed
And dead as he was carelessly,
Resting over his bow, when Indra,
Appearing there in the form of
A worm, cut the string of the bow.

The Saints & the celestials soon
Bring Shankara back to life
After making a special offer
Known as 'Pravarghya' with
The holy blessings of Srihari.

Rāma slew Rāvana who,
Stole mother Seetha, Brahma &
Other celestials then congratulate
Rama over His glorious triumph.

Enraged by the defeat of Ravana
Whom Shankara had already
Declared as 'un-conquerable'
Invites Srirāma for a flight.

Srirama then instantly silenced Shankara
By a mere stare, and all the
Scholars well-versed in Rāmayana
Are fully aware of this fact.

The above said events clearly,
Reveal that Shankara
Has certain lapses like
Greed, jealousy and anger etc.

Shankara who is the leader of
The Celestials prays to Brahma
To grant him name & places for
Stay soon after he was born.

The above said matters
Which reveal certain lapses
On the part of Shankara are
Clearly explained in the Mahābhāratha.

As a new born child Shankara
Begs his father Brahma for positions &
Later on beheads Daksha out of rage,
And ultimately out of lust,
Becomes Ardha-Narishwara,
(Half Woman and Half man)

When Srihari appears as Mohini
To slay Bhasmasura, Shankara
Follows Her, again marries,
Parvathi, influenced by Mara,
Whom he had burnt earlier.

Shankara raise his trishul to slay sage Bhrigu
As the latter visits Kailas to
Assertg the supremacy amongst the,
Holy trio, and cuts the fifth head of
His own father Brahma which
Indeed is a grave & serious crime.

Shankara who is ever seen moving
Around the crematoruim, seeking
For alms, holding skull in his

Hands, has now come forward to slay
Holy saint Bhrigu out of lust & rage.

Sage Bhrigu then cursed that
Shankara be reduced to a mere Linga,
And this event is clearly
Explained in the holy Padmapurana.

The five heads, stomach, chest, hips,
Thighs, legs of Shankara are then
Instantly severed from his body &
Fell down to the earth, on account of
The powerful curse pronounced by the sage.

However, only the Linga
Of Shankara remained duly
Attached to the Panipeetha
Bearing the form of a Yoni.

The Shaivaites who hold the
Shivalinga in their necklace
Worhsip the Linga daily
Holding the same in the left palm.

Shankara now remains as a
Mere Linga, lossing all his major
Organs on account of the severe
Curse of the powerful sage Bhrigu.

Shankara often grants boons
To the wicked elements far beyond
Their merits, and ultimately,
Gets them slain by Srihari.

Mahesha in order to escape the
Severe attack by sixty four thousand
Yogins, takes the form of a sheep,
But Narasimha saved Shankara
By slaying the Yoginis.

As stated before when Mahesha
Was subjected to torture by
His own female ganas (Yoginis)
The saviours Srihari saves Shankara.

Where was the need for Mahesha
To run away as Vrakasura
Chased him out of fear for life if he
Was really & Mahadeva or
Mruthyunjaya (conqueror death).

When Vrakasura ran after
Shankara to burn him, Mahesha
Ran helter-skelter with his
Trishul, Pinaka vibrating severely.

Shankara when chased by Vrakasura
Ran in different directions
Trembling with fear with the knot
Of the matted locks let loose & shaking
Severely; and naturally he can
Not be the cosmic creator.

As Vrakasura chased Shankara
To burn him, Srihari emerges as
A young boy and slew Vrakasura
Through His powerful wheel (chakra).

As sage Bhrigu enters Vaikunta
To decide over the supremacy
Among the Thrimurthies, Srihari
Remains peaceful before the enraged
Saint and reveals His excellence.

Srihari keeps away from the wicked
He cuts lustful Shoorpanaka to size
Through Laxmana; offers Srilanka
To Vibhishana & Saves Pandavas
Acting as Parthasarathi (Chairoteer of Arjuna).

Despite several attacks by the mighty
And powerful demons, the skin of Srihari
Remains ever shining, His nails
Are quite radiant, though He
Opened up the three worlds.

Srikrishna consumed devastating
Forest fire twice; but still His
Tongue remained quite fine
Un-burnt, Srihari is free from ego
Despite repeated periodical
Cyclic deluges and creations.

Srihari is always pure and holy
And yet He eradicates all evil
The holy scriptures further uphold
that Srihari is free from all
Attachments, Despite the fact,
That He alone has the sole power of the
Creation & dissolution of the Cosmos.

Srihari gave away the nectar,
That emerged as the ocean of
Milk was churned among the
Celestials; He always brings glory,
To the good, & misery to the wicked.

Srihari is ever blissful and
Contended & is invisible to the
Ignorant; He remains with Sridevi
In the Vatavriksha even during pralaya.

Srihari is neither born during
The creaton, nor lost at the
Time of Dissolution; He comes
Out of the pillar as Narasimha
With full of radiance & valour.

Srikrishna as He came out of
The womb of His mother Devaki,
Possessed Shanka, Chakra and
Srivatsa mark upon His chest.

Srihari bears the entire cosmos
In His stomach at the time of
Cyclic deluge, He appears as
Varaha to save Bhudevi
Emerging upward from the deep seas.

CHAPTER - XXIV

(11-42-86)

SRIHARI KEEPS THE UNIVERSE WITHIN

Srihari does not perish even during the dissolution of the universe He remains with Sridevi & Bhudevi during the pralaya. Srihari the father of the God of love-Manmatha is free from lust. Moreover, during the deluge the god of love does not exist.
Sri hari created the four faced Brahma, from out of his navel, Indra & Agni from his face, Moon fronm the mind, Sun from the eyes, wind god from His breath; and earth from His holy feet. Holy purusha Sukta mentions all these facts in detail. Srihari ereates the entire Cosmos, including all the living-beings out of his sheer will and not out of His semen. Mighty Srihari, when He appeared as Matsya, Kurma & Varaha slew several powerful and wicked elements. But Pradyumna & Sambha who were the children of Srikrishna, were far inferior in valour and strength to Srihari. They were born out of Srihari's mere will and not out of His semen. Were they born out of the semen of Srihari they too should have been as powerful & mighty as Srihari. The creation of this cosmos is the sole power of Srihari and none else. Revered Vedavyasa has mentioned this in His holy Brahmasutra, to benefit the worlds. When this was mis-interpretted by ordinary thinkers, Acharya Madhwa once again clarifies and composes Anuvyakana, so that the devotees are not mis-led. Yathiraja Vadiraja in turn gives us the correct picture in his holy Sarasa Bharathi Vilasa. The English summary of the 11th Chapter, Slokas 42-86 of Sri Vadiraja's Sarasa Bharathi Vilasa in Sanscrit is furnished below :-

Holy Narasimha fulfils all our
Desires; He is quite mighty, powerful
Valourous and totally blemishess. ...42...

Sri Narasimha is free from lust
Rage greed, pride and fear;
He is strong enough to pierce,
The hearts of all evil elements. ...43...

Srihari is omnicient and is
Deeply attached to His devotes;
He exhibits rare voratory powers

Emerging as a young lad to humble
Vrakasura & emperor Bali. ...44...

Srihari extends ample help
Even to the three eyed Shankara
And it is indeed too tough to explain
The glory of His supreme powers. ...45...

Srihari is totally blemishless;
Even during the cyclic rest
He remains with Sridevi and,
Bhudevi, totally un-perturbed. ...46...

The semen of Srihari does,
Not emerge during pralaya,
If it did, He would have had,
Several children, even then. ...47...

During the deluge there is no
Cause for lust as Kama with
His five arrows does not exit
To kindle sexual desires. ...48...

If not, we can as well say,
That the life less pot has,
Capacity to fetch water from the
Tank independently on its own. ...49...

There cannot be lust during the,
Pralaya as there is no one
To inspire any lustful thoughts. ...50...

Srihari remains fully un-perturbed,
duirng all cosmic evolution
And who can think of semen
When and where no child is born? ...51...

The learned men are expected,
To base their arguments on facts
Well known & understood by them
and not on unknown matters. ...52...

If the arguments are mere
Imaginary & ficticious,
We can as well say that

Men have two horns on their
Heads, Do they actually posses? ...53...

During the cyclic rest Janardana
Withdraws the entire universe
Within Him, and transfers
The same to his other Form. ...54...

The said form out of free will
Creates the mighty Cosmoss
Comprising three types of
Souls as existed in the earlier era. ...55..

According to Upanishads
Entire cosmos is created by
Srihari who further produces
Indra & Agni from His face
And moon from His mind ...56...

Srihari further creates the Sun,
From his eyes, wind god from the
Breath, Earth from His Lotus feet
Ane none from his semen. ...57...

The four faced Brahma
Father of the entire universe
Emerges from the holy navel
Of sheshashayi Padmanabha. ...58..

Even though Srihari is resting
In close company of his consort,
Handsome, affluent & Blemishless,
Srilaxmi, He creates the cosmos
Out of his sheer will power. ...59...

Srihari who is all holy & supreme,
Converts the seeds of universe
Held within & effortlessly transfers
Them to the womb of Mahalaxmi. ...60...

Later on the same powers
Come out of the womb
Of Mahalaxmi as desired
By Srihari, at the time of creation. ...61..

Like the potter who produces,
Pots out of mud, Srihari,
Creates this shining golden,
Coloured cosmos, by mere will. ...62...

This wonderful universe
Comprising three types pf
Souls, infinite range of
Movables & immovables is
Created as desired by Srihari. ...63...

Twenty three major elements
Have gone in to the making of
This wonderful cosmos
Which is also known as Brahmanda. ...64...

The cosmography of this
Universe is explained as
Above in Bhagwatha & Sri
Vedavyasa also maintains
The same view in Mahabharatha. ...65...

Lava, Kusha, Pradyumna
Are born to Srihari outt of His
Sheer will and not by the semen. ...66...

When this Mighty Universe is
Created by Srihari out of His
Sheer will, need He beget the children
From out of his semen? ...67...

SriKrishna begets only ten
Children each from out of
His sixteen thousand spouses
Out His sheer will & pleasure. ...68...

Adimoola Srihari who is
Quite valourous & powerful
Is also known as Keshava
On account of His black hairs. ...69...

If Pradyumna & Sambha
Were born of the blood of Srikrishna,

How can they be so
Weak and dependent ?

Pradyumna was taken by force,
And held captive by Shabharasura,
But later returned safe
Defeating the latter, only through
The counsel of his wife, Rathi.

Like wise Sambha was kept
In prison by Duryodhana; But
He also emerged safely with the help of
Balarama & not by his Valour.

Can any one ever say that
Sri Krishna begot such Weak
Children out of His powerful semen ?

Semen is seen among boys
As they cross tenth year;
But it is too much to think of
Romance to Srikrishna with Gopikas,
When he was barely ten years old.

Srihari exhibited rare feats by
Slaying the wicked, appearing
On earth as Matsya, Kurma
And created terror among them,
But His children all are inferior.

It is quite incorrect to say
That Srihari is lustful
Like the eighth rasa (taste)
While there exists only six rasas
Holy Shukacharya clearly
Clarifies this in his Bhagavatha.

The creator of this universe,
The four faced Brahma fell in
Love with his own daughter,
Saraswathi, who was not lustful.

Marichi & other Children of
Brahma respectfully protest

The un-holy action of their
Father who loved his own daughter.

Is there any man in the entire
Cosmos, who remains un-perturbed,
By the glamour & attraction from the woman ?

More than ten thousand women
Assist Rama to fetch water to
Worship the lotus feet of Srihari.

Neither these beautiful ladies
Nor Sridevi & Bhudevi who
Serve Srihari sincerely were
Ever able to attract Him towards them.

No woman in the three worlds,
Is able to perturb Srihari
Who is supreme creator of
This wonderful Cosmos.

Revered Vedavyasa strongly
Maintains that Srihari alone
Is the cosmic creator and
None else; in His holy Brahma Sutra.

But there are a few who have
Wrongly mis-interpretted the
Brahma sutra of Vedavyasa
Out of sheer ignorance.

Thanks to the sincere efforts
Of Acharya Madhwa who,
By preparing Anuvyakana Mala,
Guides all devotees properly.

The elevent chapter of
Sarasa Bharathi Vilasa
Liked by the scholars &.
Loved by Srihari concludes
Here on a musical note.

CHAPTER XXV
(12-1-41)

SRI HARI'S RARE FEATS & CONCLUSION

Lord Sri Shankara incarnates as Shukacharya, the lovely son of holy Vedavyasa. Sri Vedavyasa repeatedly maintains in His holy Brahmasutra that cosmogony is the sole function of Srihari and none else; as specified in sruthi (vedas) smrithi (scriptures). This view is acceptable to all the celestials and scholars alike.

Srihari has unique powers to do, un-do, and do/get done things differently. Other Celestials do not possess this power. The Holy Preachings of Srihari remained intact and un-changed during Krita Era. The same was slightly diluted during Treta Era. But during Dwapara Era, the Divine preachings of Srihari were totally damaged and were virtually dis-appearing from the society. At this juncture, as prayed for by Brahma, Shankara and other Celestials, Srihari appeared as holy Vedavyasa. In order to establish the correct path for the aspirants to follow, Sri Vedavyasa classifies the Vedas into four divisions, and also writes Brahma Sutra, Maha-Bharatha and the eighteen puranas etc. In this article Sri Vadiraja mentions that he was able to write Sarasa Bharathi Vilasa, owing to abundant grace showered upon him by Lord Hayagriva, deriving inspiration, from the various works of Shri Vedavyasa and Acharya Madhwa, sruthi and smrithi. Sri Vadiraja further says that, he earlier wrote Rukmineesha Vijaya to earn the grace of Mahalaxmi, and has now composed "Sarasa Bharathi Vilasa", in order to erarn the mercy of Bharathi Devi and her spouse Windgod Vayu. In this chapter and attempt is made to furnish the summary of one to forty first verses of the last viz, The twelveth chapter of Sarasa Baharathi Vilasa of Yathiraja Vadiraja.

Shukacharya son of Vedavyasa and
An incarnations of Lord Shankara accepts
The views of his father that Srihari
Alone as the cosmic creator as also
Advocated in the holy Brahmasutra. ...1...

All the Celestials, Saints and the learned,
Totally accept the holy Brahmasutra
Authored by Sri Vedavyasa, but for which,
Ignorance would have pervailed everywhere. ...2...

Vedavyasa further writes the eighteen
Mighty Puranas, Classifies the holy
Vedas, and the holy and path traced
By Him is acceptable to Mahesha.

The holy Preachings of Srihari
Remained in-tact and pure
During Krita Era; but got
Contaminated during Treta Era.

But owing to the curse
of sage Gautama, the pure
Preachings of Srihari were totally
Reversed that people couldn't
Distinguish between fair and foul.

Perturbed deeply by the prevailing
Adverse developments, Brahma &
Mahesha approach the blemishless
Srihari to re-establish the true and pure,
Knowledge on the earth.

Purushothama Srihari then
Appears as Holy Vedavyasa,
As the son of Parashara and
Satyavathi as prayed for by gods.

Vedavyasa then corrects,
Edits and recites the Vedas
And then divides them into
Four parts; Again Rugveda,
Into Twenty four divisions.

Vedavyasa further divides
Yajurveda into hundred one,
Branches, Samaveda into thousand,
Parts, & Atharvana Veda into twelve divisions.

Great scholar Vedavyasa
Further writes Brahmasutra
So that these four Vedas are
Properly and correctly followed.

Holy Vedavyasa thus spreads
True & fair knowledge (Jnana)
Among Vidhatha, Durjati, Devas,
Men and Birds; through His holy
Brahmasutra and is ever present
Blissfully at the holy Kshetra Badari.

Skanda-purana also upholds that
Srihari alone as the cosmic creator,
As mentioned in Brahmasutra and,
This is acceptable to Mahesha.

The strong often catch hold
of the weak and engage them
As their bonded labour
Without any wages; which the
Week are un-able to resist.

Bur Srihari is so mighty and
Powerful, that there really
Exists no power on earth that
Can influence Him otherwise.

A week calf bound to the stand
Can not run away nor graze on
Areas beyond its reach.

Srihari is not only quite strong
But also posses holy qualities
That He can do; un-do; and do
Differently; and He never grants,
Liberation to wicked elements.

Vidhatha Brahma & Mahesha confer,
Boons upon Hiranyakashipu and
Vrakasura, knowing clearly that
Such favours shall surely harm them,
As they are not totally independent like Srihari.

But Srihari can do, un do and do
Things differently; for He often slays demons
To establish peace on the earth,
Who get boons of immortality by
Brahma, Shankara & other Celestials.

Srikrishna converts the poisionous
Breast-milk fed to Him by Putani
In to nectar; as a young lad Srikrishna
Held the entire universe within Him.

Keeping the boons granted by Brahma
In letter & spirit, Srihari emerged
As Narasimha from the pillar
And slew Hiranyakashipu; thus,
Proved that He could do things differently.

Only Srihari possesses mighty powers
As stated before, Shankara becomes
Blue-necked upon consuming the
Poison; and suffers severely by,
Granting boons to the wicked Vrakasura.

Powerful Brahma suffers silently
As his fifth head was removed
By Shankara; Likewise, Indra
Also suffers & enters into the,
Lotus plants, when chased by the wicked
All these events occured as willed by Srihari.

But Srihari creates, sustains and
Controls this cosmos effortlessly.

Srihari clears the sins of His devotees,
And grants them liberation &
Eradicates the wicked appearing
On earth again and again.

At the time of Cyclic doom, srihari
Dissolves the entire universe,
He alone truly is able to do this
Wonderful work capably and creditably.

As said earlier, Srihari alone
Is all independent, & possesses
Supreme powers to do, un-do and
To get things done differently.

Moreover, none of the lapses
Mentioned by the Sutrakaras
About Mahesha are seen in Srihari.

Therefore Laxmi, Brahma - Saraswathi,
Wingdog Vayu-Bharathi are ever,
Pure and dedicated to Srihari and
Are superior to other celestials. ...28...

According to sruthi, smrithi and
The holy puranas, Srihari is the
Celestials supremeo, pure & blemishless. ...29...

Sarasa Bharathi Vilasa is
Prepared quite objectively and
In turn is immensely liked by,
Srihari and His servants. ...30...

Sarasa Bharathi Vilasa based on
Sruthi, enhances our devotion,
To Srihari who ultimately
Grants us liberation from re-birth. ...31...

Frailty & firmness, virtues-vices
Humanity & Divinity are under
His control; please therefore,
Ever pray to Srihari who is
Embodiment of peace and contentment. ...32...

The truth is revealed only
When matters are properly
Screend and appraised; Srihari grants liberation
To those who are truthful & dedicated. ...33...

Sri Hayagriva who is ever pleased
With Laxmi, Brahma, Vayu,
Saraswathi & Bharathi also be
Pleased with us as well and shower,
His holy grace on all of us. ...34...

We (Vadiraja Yathi) worship
Sri Hayagriva every day; and
Ever praise His glory & pray,
For His grace; Let us all
Worship Him with devotion. ...35...

We could complete this holy
Work, which is quite,
Tough through hard efforts

Pretty easily; only through the
Mercy of Srihari, who can,
Do, un-do, and do things differently. ...36...

We (Yathiraja Vadiraja)
Have composed this holy work
Only thanks to the deep,
Grace of Hayagriva whom
We worship day & night. ...37...

We (Vadiraja Swamy) earlier
Wrote Rukminisha Vijaya
To earn the grace of Srilaxmi, & have
Now prepared Sarasa Bharathi
Vilasa to beget the mercy of
Bharatheesha Mukyaprana. ...38...

Oh Laxmipathi, Hayagriva Swamy
Remover of all fears; you are an expert
In Vedas; please accept this
Holy work and shower they grace upon us. ...39...

We (Gururaja Vadiraja) bow down
At the lotus feet of Srihari, and
Also offer our respects to Acharya
Madhwa who is ever dedicated
And totally attached to Srihari. ...40...

The twelveth chapter of Sarasa
Bharathi Vilasa composed by
Yathiraja Vadiraja, holy enough,
For study by the learned, dedicated to
To Srihari is concluded here. ...41...

"The holy Sarasa Bharathi Vilasa" authored by revered saint poet Yathiraja Vadirja Theertha Srimachharana in Sanscrit rendered to English by Sagri Krishna Achar ends here along with the twelveth chapter. May the holy book please Sri Vadiraja and Kadagola UDUPI Sri Krishna residing within him, and also shower peace and glory upon the readers. Srikrishnarpanamastu".

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ERRATUM

S. No.	Page No.	Para/Sloka/Line		Printed as	To be read as
1	RP (III)	P-2	L3	a	his
2	RP (III)	P-2	L4	his	is
3	RP (III)	P-2	L5	superemo	supreme
4	RP (IV)	P-1	L1	Sarvhowma	Sarvabhowma
5	RP (VI)	P-1	L7	Rju	Ruju
6	RP(XII)	P1	L13	and	an
7	RP (XV)	P2	L2	Srihari to	Srihari
8	4	S13	L7	Pralhada	Prahlada
9	15	S18	L1	ovil	evil
10	22	S48	L4	established	establish
11	26	S15	L4	the	thy
12	28	S27	L5	devotes	devotees
13	31	S41	L1	presents	present
14	31	S42	L4	pleanty	plenty
15	31	S42	L5	losts	lofts
16	33	S5	L3	over by	by
17	46	S37	L1	celestials	celestial
18	50	S7	L1	stareor	stare or
19	51	S19, S20	L7, L3	Kavaras	Kauravas
20	54	S7	L4	illogial	illogical
21	55	Top-Heading		Bhima ever attached to Srikrishna	Brahma Sutra Bhashya
22	59	Top-Heading		Brahma Sutra Bhashya	Vayu-Confluence, of Valour & Knowledge
23	62	S10	L2	North east	North west
24	64	S26	L3	interior	inferior
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27	71	S83	L1	Eight	Eighth
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29	72	P1	L18	chapter to expains	to explain
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31	72, 75	S5,S25	L2, L3	garuda	Garuda
32	73,75,77	Top-Heading		Movement of Mukyaprana	Ego is the root cause of all evils
33	73	S13	L4	supremo	supreme
34	75	S30	L1	who authored	in his discourse on
35	78	S1	L1	sacrifies	sacrificies
36	83	S41	L4	creators	creator
37	83	S41	L4	nonelse	none else
38	90	P1	L4	Shankara	Shankara himself
39	90	P1	L5	save	saves
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PUBLISHER'S APPEAL

Being impressed & encouraged by the warm response from the Press Public alike for my earlier book. "Sri Vadiraja's Theertha Prabandha" (Englis released on the holy eve of my Shastipurthi Shanthi Celebrations held 11.4.1997, at Vasantha Mahal, Srikrishna Mutt, Udupi; by the then Parya Swamiji, H. H. Sri Vishwothama Theertha Sripada of Sode Vadiraja Mu Udupi, I am once again happy to present before the readers, my seco book viz. "Sri Vadiraja's Sarasa Bharathi Vilasa " (English) which explains t glory, supremacy & eternity of Lokesha Venkatesha & other celestials in t holy protocol as presented in the sacred Aagamas; with the holy blessings monetary aid from the sacred Tirumala Tirupathi Devasthanams, Tirupatl

I like to continue this holy Jnanasatra by translating the holy works Acharya Madhwa & his illustrious disciples like Sri Jaya Theertha, Sri Vyasar Theertha, Sri Vadiraja Theertha, Sri Raghavendra Theertha and a host other eminent writers from Sanscrit to Kannada & English to reach perso who do not know Sanscrit in future as well.

Like my earlier book, "Sarasa Bharathi Vilasa " is also holy and nice enou for being presented to aspirants on all holy occasions like Griha Pravesha Birthday, Brahmopadesham, Marriage, Theertha Yathra & other festivals, a deserve to be translated to other Indian languages. The details are as belov

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